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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

With a rough and careless classification we speak of the "capitalistic group" and "the working class," and, with the popular generalization of all things, we attribute to one all the sins of human exploitation and to the other most of the virtues of sincere industry; he who employs must have cloven hoofs and he who is employed must have wings.

But we know very well that the winged under-dog is likely to develop the most inhuman lordship if he moves into the other class, and, often, he who passes from control to servitude becomes extremely bitter in his class-conscious hatred. The purposes of men do not, when they are taken in large groups, greatly differ; it is the power and opportunity that differ. Class is a matter of opportunity; motives remain the same. And this is because all men, in whatever place they may be, have been trained through all their years to regard exploitation through power as the proper mode of life. We are a people educated to social warfare, by a polite euphemism called "the competitive order," and the divergence of interest ranks us all on one side or the other.

There is no hope for industrial peace so long as men from childhood are drilled in the social creeds of self-interest, of fighting, and of property for power to exploit. How can we have a society of mutual helpfulness so long as we continue to present life as each one's opportunity to gain from others? We prate of peace and go on drilling for war, the war of clashing interests in business and industry. We scheme and legislate and try to regulate men into doing justice by one another as though verbal fences were sufficient to inhibit the results of our long training in predatory living.

The remedy must go further back; it must begin earlier than in courts of arbitration. It must begin by guiding boys and girls to see that there are other and better ways than our present wasteful industrial and social warfare. It must begin by helping them to form new purposes, new ends for which to live. It must train for effective, practical social home.

There is nothing ahead but intensifying social struggle, and more bitter warfare with increasing suffering for all so long as education means so largely equipment for fighting, for individual power as over against social well-being.

This is the real task of religious education, to develop in the young those satisfying motives and those effective methods of living that do not find their roots in hatred but in goodwill, that do not find their ends in power to rule and exploit but in power to serve and enrich. It is ours to develop in the new generation purposes under which men may live together in peace, may find real satisfaction and may make a world ever richer in lasting values.

Men can learn goodwill. Goodwill works. It pays. It is the way of peace for all, of prosperity for all, of satisfaction for all. It is the way of religion. It is the way of life our education must teach or fail with the crash of our whole social system.

H. F. C.

Religious Education in a Liberty-Loving Nation*

LOUIS WOLSEY

I

While we all lay down as a principle our belief in the necessity and the salutary effect of religious education, one can hardly ignore the various antecedents in the history of a developed religious freedom in our nation. The liberty-loving citizen for whom the thought of freedom is a vital and God-given right, does not forget that there was once a day in America's early history when religion was synonymous with sectarianism and denominationalism, and that in its name many crimes were committed against the right of religious opinion. The humble student of American History cannot remove out of existence, even in obedience to the highest motives, the rather ugly facts that "in Rhode Island all Protestants enjoyed equal privileges, but Catholics were debarred from voting" . . . that "in Massachusetts, Catholic priests were liable to imprisonment for life," that "anyone who should dare to speculate too freely about the nature of Christ, or the philosophy of the plan of Salvation, or to express a doubt as to the plenary inspiration of every word between the two covers of the Bible, was subject to fine and imprisonment," that in Virginia in 1768, when the Baptists attempted to preach, three of the ministers were arrested and indicted for preaching the gospel contrary to the law, and that they were freed only when Patrick Henry could say to the judges: "Did I hear that these men whom your worships are about to try for a misdemeanor, are charged with preaching the gospel of the Son of Man?" that after much argument and perhaps resistance, the Constitution of the nation could be amended so as to read that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." That it was placed in the fundamental law is already eloquent commentary to the existence of a sentiment which aimed at the union of Church and State, and the restraint of a free religious opinion.

The story of the establishment of religious freedom is not merely fascinating, but also tragic and humiliating. I do not recall this rather ugly phase of our history for the purpose of reviving bitter memories, or indulging in unhappy recriminations, but to indicate to a serious and sincere group of American citizens who, very rightly, deplore our lack of education in religion, that those who know what it means to be repressed and restrained, denied and ostracized, may be pardoned if they approach the proposal with cautious conservatism. Laocoön objected to the gift of a horse, mainly because the Greeks, who offered it, had a history. And the attempt to secure religious education by pressing into the service the vast and well-organized school system of America, was not designed to reassure those who knew what it meant to be denied religious freedom. It was unfortunate that in the name of morals and civic virtue, an effort, not yet abandoned, was made to compel the public school teacher to read and even teach the Bible in the public schools, and the children be coerced into lending an attentive ear. Evidently the church had neither the resources nor the influence to care effectively for its own responsibility; and that the animating motive appeared

*A PAPER READ BY RABBI LOUIS WOLSEY, OF THE EUCLID AVENUE TEMPLE, CLEVELAND, BEFORE THE RELIGIOUS EDUCATION ASSOCIATION OF CHICAGO, MARCH 30, 1922.

to be "stronger congregations, more appreciative people and more effective churches." The procedure held in contempt the religious right of the children in the school, while it had so little respect for the Bible and religious education as to place the responsibility for teaching it with the schoolmaster whose sole qualification was his ability to teach reading, writing and arithmetic. A premium was placed upon inexpertness, while it defied the right of the parent to elect what should be the religious education of his child. And while it fancied it was fostering a religious education, it was practically giving the child the half-baked religious viewpoints of whatever school teacher happened to be assigned to that room. And it was likewise guilty of a near-sacrilege when it asked that the Bible be taught merely as a literary product, justifying the end by the means, and attacking Jesuitry at the same time. What I can never understand is how the proponents of the notion could ever expect water to rise higher than its source.

This chapter in our efforts to teach religion, has in this organization been definitely closed, but as it reaches out its beneficent efforts along other lines and with other procedures, like Pharaoh, it needs to recall the unhappy suggestions of yesterday and understand that the caution of the debarred liberty-lover is a creation from without, and not a depravity from within.

II

A second consideration is a sane attitude toward the pedagogical aspect of the question. Education is to some so sacramental a word that the very mention of its name is presumed to work a magical effect. Like Namaan its priests might say: "Behold, I thought he will surely come out to me and stand and call in the name of the Lord his God, and wave his hand over the place and recover the leper." No teaching is fruitful that is bereft of the home's and society's co-operation; no teaching of arithmetic can hope to be effective or to awaken the pupil's interest in the subject, if the busy world holds it in contempt or treats it with indifference. No teaching of music can hold the pupil's attention if humanity is untouched by its melodies. And so by a parity of reasoning, no system of religious education can hope to succeed unless it is projected by a generation that takes its religion seriously and lives it sincerely. In the last analysis, life is itself the greatest of all teachers.

A history of education reveals to us that in every age and land, the school or the pedagogical system was the agency by which a society expressed or continued its own ideals. An ancestor-worshipping China could lay down as its educational process, the accentuation of the memory and the imitation of the literature and rhetoric of the past. The Sparta of Lycurgus which conceived its mission to defend its life against powerful neighbors from without and rebellions from within, must adopt physical perfection as its educational ideal, and because it was a paternalistic state, it taught its children that reverence and obedience were the highest virtues. The Pestalozzian School, which modelled itself after the free home, was born of a day that revolted against absolutism in government and Puritanism in morals.

And so a religionless generation cannot hope to have anything but a meager and vapid system of religious education. "If the children of Israel will not hearken unto me, how can I hope to have the ear of Pharaoh." If our Churches are empty, if our theological seminaries are devoid of candidates for orders, if the religious leaders are unenthused by the very ideals they preach, if religion is but another name for some selfish will to power, responsibility and the obligation of the home and the church. Anything

if our generation is unspiritual and no longer understands the language of prayer, if it has no real love of God and knows not how to be humble, then all our attempts at religious education are doomed to fruitlessness. If the ideals of the classroom are unhonored or dishonored by the society that gives them its endorsement, the teaching of them can never event in effective conviction or character.

If religion when believed in, is held to be a communion only for those who agree and a denial of brotherhood for those who do not conform, then the children may be forgiven if they are mystified and cold. "And if ye love them that love you, what thank have you? for even sinners love those that love them. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much."

Religious education in the schoolroom is testimony to the idealism, the highmindedness, the earnestness of those who teach and those who plan the process and the work, but that education will never stimulate religious conviction or religious character in the children of the nation if the parents are Godless and religionless. When the parents who are members of the churches do not send their children to their own or any church Sunday School, I feel as though the Religious Education Association must needs make a survey of parents as well as children, and address itself to the elders of our day. It is with the society in which we live, with its sordid materialisms, its hollow superficialities, and its mocking sensuousness that we must spend our time, for the solution of our problem is there. It is well for us to provide the machinery and a program of religious education, but we need equally to provide a *modus vivendi* which we can practice as well as preach together.

III

Again it is unnecessary to indict our public school system with Godlessness, and say that the prevalence of crime, viciousness and dishonesty in the nation is the product of secularism in our schools and their lack of ethical teaching. If formal ethical teaching is presumed to produce results in character, one trenches upon debatable ground. Is it possible to teach any subject without its implied ethic? Arithmetic involves exactness, sloyd work means precision, geography extends the sphere of our sympathies, examinations are a lesson in honor, and the whole school is an organized discipline in obedience, comradeship and loyalty.

As a member of a specific religious communion, it is my conviction that religious education is not simply a direct attempt to teach and preach morals, but a process by which the child is put into possession of the funded religious traditions, principles, enthusiasms and reactions of a particular faith, that the child might be given to participate in the obligations of that faith. Religious education is a form of initiation into the religious community. It is a hallowing influence that pervades the whole life, that sanctifies "birth and adolescence, the harvest and first fruits, the storm and sunshine and moon, that blesses the common meal, eating and drinking, learning and study, joys, sorrows, that tithes all incomes, consecrates by visible signs the home, the arm of action, the seat of thought." In Judaism, "the rising up and lying down, the dawn and dusk, the sunrise and sunset of life were all dedicated to God with prayer, with symbols and inspiring ceremonials."

This is religious education in my humble judgment and as such it is the else is a denial of religious freedom. The incorporation of state action into such an educational process, is an attempt to establish a state religion with all

of the consequences in intolerance, persecution, the sin of non-conformity, and the erection of religion into a despotic system of opinion coercion. Dr. Harris could well say: "The prerogative of religious instruction is in the church and it must remain in the church, and in the nature of things it cannot be farmed out to the secular school without degenerating into mere deism, bereft of a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction."

IV

I trust I have not given you the impression that either I or those whom I represent, object to week-day religious instruction. On the contrary, the idea was Jewish long before the days of Gary, Batavia, Van Wert, and Tonawanda. In fact, it was a Jewish teacher that suggested the plan to Dr. Wirt, because the synagog has for several decades employed the system, always after public school hours. Nor does the Jew care to take a negative position in the matter of religious education, for the Central Conference of American Rabbis voted in favor of the plan in vogue at Gary, Ind., when they met at Wildwood, N. J., in the summer of 1917.

It is, however, my humble opinion that those who have the moral right to advocate week-day religious schools are those who have put their heart and mind and soul into their church Sunday School, who have made Sunday serve the child in the most helpful manner. The church that has made its Sunday School interesting and uplifting to the child, that has graded its school work and applied the methods of pedagogical science, and developed a well thought-out curriculum, and a series of text-books, where the pastor is not alone preacher, but also the school superintendent, where the preacher is also a teacher, where a normal school is established for the preparation of able and qualified teachers, where a generous congregation is as generous for its own children as it is for the children of the Far East heathens, where it conducts propaganda for the accession of children of non-members to its roster, where the work of religious education is seriously conducted and conscientiously pursued—I say that no one may question the motives of such a church that feels the need of supplemental religious education on week days. One knows that doing its duty on the day when it may have the children, it is equally zealous of assuming an added obligation on days when the law gives the children to the public schools—for the sake of the holy cause. I could conceive that if the Board of Education would not release the children for religious education, such an earnest church would establish a week-day school after public school hours. It would not ask for a system of public school credits or for public school supervision. The earnestness of its own work, the attractiveness of its own presentations of the religious material, and the result in increased spirituality—would be sufficient credit for work done. Such a church would have no problem of truancy.

With these reservations, Jew and Protestant can stand together upon a common platform and consecrate themselves to the work of the spiritual development of the nation's children and the heightening of the moral standards of the society in which we live. The Jew can rejoice in the efforts made by some of the nation's noblest characters to inform and develop the life of all our children, and he can and will co-operate with the Protestant in what is the most sacred obligation of our common society. And in truth the Christian can forsake his ways and his thoughts and his prejudices, and see in the Jew a co-laborer and sympathizer in the work of society redeemed by a religious education in a liberty-loving nation.

Correlation of the Week-Day Curriculum and the Sunday Church-School Curriculum

BENJAMIN S. WINCHESTER*

If one were disposed to be cynical he might detect in the wording of the topic a certain anxiety on the part of those who are responsible for the Sunday-school, lest this new agency, the week-day school, may usurp the functions and prerogatives of the more venerable Sunday-school. As though the Sunday-school were to say, "We are the time-honored educational institution of the church; we have developed all the curriculum it has, we have added from time to time hand-work, club work, expressional activities of every kind, activities which require the extension of our program out into the week: who are you now to assume to set up a week-day school and to propose a 'week-day curriculum?' We are bound to assert and defend our rights, as the parent institution." Such feeling is akin to that of some parents who are proud of their children but dread to see them set up housekeeping for themselves. Is it not a sign that they are getting beyond parental control?

And yet it is in no such captious spirit that we would approach this problem. We have here to consider the very serious question of economy of effort for all concerned. We are all engaged in the same general task, but it would be the height of folly if all were to do precisely the same things. Clearly, there is a call for some division of labor, some understanding as to just what each agency is to contribute to the educational process, for we are engaged not only upon the same task, but we deal very largely with the same persons and handle much of the same material and use many identical methods. How are we to correlate and who is to do the correlating?

A good many suggestions have been made as to how correlation may be brought about. Some have assumed that the main task in both Sunday and week-day schools is the imparting of information, as for example, knowledge of the Bible. Let the week-day schools concern themselves in a general way with memorizing the "gems" of biblical story, poetry or parable, with mastering the "main facts" of biblical history, with drill upon the more mechanical tasks of learning the names of the books of the Bible and how to find chapter and verse; and let the Sunday-school dwell rather upon the interpretation of the Bible passages, the inculcation of doctrine, the emphasis upon those aspects of the church's teaching which are more distinctively denominational, not to say sectarian, in character. This point of view is perhaps more often met with in communities where the week-day-schools are of the coöperative or community type.

Again, there are those who are convinced that, even for the imparting of information, expression as well as impression is necessary. Hence, hand-work, picture-pasting and coloring, map-drawing, the making of diagrams and models, note-book work, essay work, etc., and even dramatization, pageantry and the like. All this takes time, too much time to allow of being done on Sunday. Let this be done in the week-day school and correlated with the work of the Sunday-school, so far as subject-matter is concerned.

A third suggestion is made by those who feel that education, even religious education, involves more than knowledge of the Bible, more than

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the imparting of any knowledge alone. It involves, even in its intellectual aspects, a knowledge of church history and of the missionary enterprises in which the church is engaged. It involves also the development of the missionary motive, the motive to service in personal and social ways, it involves the element of feeling and the expression of feeling in acts of worship. The statement is sometimes made that our religious education must include both instruction and training, instruction in the Bible, in history and in doctrine, and training in attitude and habits. It is sometimes proposed that the doctrinal and worship aspects be undertaken by the Sunday-school, the remainder of the teaching task to be accomplished through the week-day school.

This very variety of suggestion seems to indicate that we have not yet arrived at an agreement or common understanding as to just what we mean by correlation, and as to just what is involved in any effective correlation. If one were to hazard a definition, shall we say that by correlation we mean the harmonious working together of all parts of the educational process so that it shall accomplish a certain definite result in the pupil. It is the unity in the experience of the person to be educated that constitutes at once the necessity and the basis for correlation. An illustration will perhaps make this clear. A certain high school teacher of domestic science was once asked: How do you proceed to teach bread-making? Do you go into such matters as the chemical changes involved, the physical changes brought about by the action of the carbonic acid gas, the biological and physiological activities of the yeast plant? The answer was immediate and to the point: Oh, no, I correlate with the teachers of physics, chemistry and biology. That is to say, in order to teach the practical art of bread-making, these three or four teachers of different subjects *synchronized* their teaching in such a manner as to furnish the respective knowledges required in bread-making at the time when they were needed in order to make the process most intelligible and thus lead the pupil to its mastery.

So, in the working out of the problems of religious education, the first requisite is a common understanding and acceptance of a definite aim, then such an administration of all the agencies and methods as will supply, on the part of each one, that essential element which each is best qualified to give. A common aim and a unified administration—these are the two indispensable factors.

We are very far today from agreeing upon a common aim. It is not necessary here to enter into the discussion as to what that aim should be, for this, at least so far as week-day schools are concerned, forms the theme for discussion at another session. Suffice it to say, that it is the exception rather than the rule even to state this aim in terms of definite results to be accomplished in the pupil. Still less common is it to evaluate lesson material, worship, expressional activities and methods of administration with reference to such an aim. Even in the statements of aim provided in connection with graded lessons it is customary to indicate what the *teacher* is to do, rather than what the pupil is to do as a result of the teaching. For example, "The purpose of this lesson is to *show* . . ." something or other, but why the teacher is to show this is less clearly pointed out.

Consider for a moment what happens in an ordinary session of the Sunday-school: A few minutes are commonly spent in what is assumed to be a period of worship. If the person who conducts the worship were

to be challenged to state just what the worship is to accomplish, he might find it difficult to answer. One is tempted here to refer to practices which, though all too common, contribute little if anything to any definite educational accomplishment. Still more difficult would it be for the leader of the worship to state precisely how the act of worship is related to the rest of the teaching program of the Sunday session. In many instances it bears no relation whatever. Again, there may be a brief period devoted to some form of missionary enterprise, or to some form of social service. But these, in turn, are often, perhaps generally, unrelated to the "lesson." Then follows, perhaps, a series of announcements, or a secretary's report, and at last the statement, "We will now go to the lesson." Thus, in the course of forty-five minutes or an hour, the pupil is rapidly hurried through a series of disconnected and unrelated performances. It would seem that the first step to take in the process of correlation should be the bringing together into a harmonious unity of these separate, unrelated teaching acts.

But right here we run against a difficulty. The control of the worship element in the program may be in the hands of the superintendent. The missionary program is perhaps provided by some missionary board which is burdened with the responsibility of securing financial support for the missionary enterprise and sends out broadcast a series of missionary "exercises" supposed to be instrumental in arousing interest in missions and securing contributions—a program too often prepared in utter ignorance of the rest of the program of the school. The secretary reads a perfunctory, statistical report in a perfunctory manner. The "lesson" is provided by a publishing house, which has to consider the situation in the denomination at large and therefore cannot concern itself with the concrete problems of James and Helen in the local church. In other words, we have, right in the Sunday-school session itself, an over-crowded program, made up of unrelated parts, emanating from different sources and assuming different aims for the teaching process. Is it any wonder that the impression often made upon the mind of a pupil is a confused one and that experienced educators make the assertion that "the chief things the pupils appear to be learning are bad habits"—of unpunctuality, irregularity, inattention and indolence?

One may go farther within the church, apart still altogether from the question of the curriculum of the week-day school, and ask as to correlation between the Sunday-school lesson, for example, and the Boy-Scout program. "A scout is courteous," we say. It might be supposed that the Sunday-school would "impress" the idea or hold up the ideal of courtesy, and that the Scout group would be given opportunity that same week to make practical discrimination between acts of courtesy and discourteous behavior. But no; the Sunday-school lesson was made, let us say, in Boston or in Philadelphia; the Scout program was made in New York. The people who made these programs may have had the same general aim in mind—"to save the boy"—but they did not have before them as they planned their programs the mind of the *same* boy, nor did they have in mind each other's programs for saving the boy. The result is, two separate stabs at the boy in the dark, one by a program which emphasizes knowledge and information and leaves almost out of account the recognition of the boy's immediate problems; the other program laying stress upon activity and expression and initiative, but leaving the formulation of ideals, the picturing of idealized experience, the systematic building up of sanctions, largely to incidental reference. It is not intended here to misrepresent or disparage

either of these agencies, but simply to show that each really needs the other and that the two programs require correlation. And the same might be said of the Girl-Scout program, the program of the Camp Fire Girls, the Christian-Endeavor or Epworth-League or Baptist-Union program. These programs and the Sunday-school program all need to be correlated with each other, but as yet there is almost no real correlation whatever.

For the basis of correlation, as Prof. Betts has well said, is to be found in the child himself instead of in the material. If the aim of education may be said to be the commitment of the pupil to a purpose, and that the same purpose which exists in the mind of the teacher, and to which the teacher stands committed, then correlation is the process of bringing together the minds of several individuals, all of whom are in some way participating in the teaching process at a given period of time, so that their combined influence shall work harmoniously and cumulatively toward the clarifying, the motivating, the inspiring of the pupil to follow out this purpose of his own free will and on his own initiative.

We begin to see, I think, some of the elements in this problem of correlation. It involves the formulation of teaching aims, the coöperation of program-making agencies, the synchronizing of effort on the part of those who are concerned in some part of the teaching process, the centralizing of administrative and supervisory activity under a single head within the local church.

It is also possible to understand not only why the problem is so complex, but why it is so difficult practically to secure correlation. Our present situation in the churches was not created to order by following out carefully drawn plans and specifications drawn by an expert engineer. It is the product of a long development which, however, has been especially rapid during the last century in the attempt to meet the needs and conditions in a new country in a new way. Like every such human product, the system, as it grows up, gathers to itself elements and traditions both good and bad. When a need is keenly felt, then we find a group of people setting themselves to meet that need. It is an emergency that is faced. And as soon as some success is achieved, others adopt similar methods, a demand is created for the necessary materials and for administrative direction, an organization is formed and "quantity-production" starts. This goes on until another need is felt, another great emergency arises, another experiment is started, another organization is formed, and more quantity-production is provided for. Such, in brief, is the history which lies back of the modern Sunday-school, the young people's society, the missionary education movement, the Scout movement, and so on. None of these was started with the idea of incarnating the whole teaching process. But each, as it has developed, has added to itself new areas and widened the scope of its original activity. The Sunday-school reaches out to touch all ages. It extends into the home, to enlist there the infants as prospective pupils and to give suggestion and guidance to mothers in the pre-school years of an infant's life, and to bring encouragement, counsel and comfort to the infirm and the aged. It extends out into the week, through its affiliated clubs and classes. The young people's societies reach backward, to enlist prospective members, and forward, to retain the support of members who have grown beyond the years for which this form of organization was originally planned. The Scouts have the same problem of recruiting and retirement to face. In other

words, each of these agencies which began as a "movement" became at length an institution, with more or less rigid standardization and a rather definite program. Meanwhile, the local church, in which all these branches of the institution exist, and for whose youth these movements began to be, has lost the power of direction and co-ordination, this having been transferred to some centralized administrative agency, located at a distance and operating over the whole national area. The result is that administrative officers, each intent upon promoting and expanding his own program, become pre-occupied with their own tasks, tend to regard them from the point of view of the administrative office rather than from the point of view of the individual pupil, whose varied situations it is not possible to visualize, and become jealous of interference and suggestion looking toward the modification of programs to insure better correlation.

These are some of the reasons why there is so little correlation at present within the Sunday-school program itself, and between the Sunday-school and allied agencies within the church. These programs are supplied to the churches by nearly a score of denominational and inter-denominational and undenominational agencies, each one claiming, rightly, to be the creation of the church and therefore claiming, with far less right, to urge upon the church its own program. But the programs are prepared independently and without much correlation between agencies. They come to the local church uncorrelated, and the local church is all but powerless to correlate them. It is this fact, perhaps more than anything else, which has brought about the inefficiency of the church's teaching which is everywhere more or less apparent and generally deplored. And now comes along another movement, calling itself the week-day school. Its very existence and its air of self-conscious importance and aloofness seem to imply criticism of existing agencies. Indeed, it is stated in so many words that the reason for its existence is to be found in the failure of the Sunday-school. It assumes to be actuated by higher motives, to aspire to higher educational standards, to be bent upon more tangible results. Moreover, it shows signs of developing into an institution, and if it does we may well ask, What is to become of the Sunday-school? For with all its boasted superiority, it is an observable fact that this new movement makes use of much the same lesson material, many of the same methods and, not infrequently, the same educational plant, as the Sunday-school. What is to be done about it all? For the injection of a new organization, with a new program, into an already over-organized field with programs as yet uncorrelated, seems likely only to add to the confusion.

The situation is difficult, but not hopeless. Indeed, the very rise of this movement for week-day schools is a challenge to the church to re-examine its teaching aims and methods and re-assert its right of direction of all its agencies. What we need to work toward is the ideal of the church school. There are indications that some would seek to reach this ideal by a short cut, by the simple expedient of re-naming the Sunday-school. But this will not solve the problem. The church school, properly speaking, is the whole church in its teaching activity. Its sessions are held on Sunday and on week-day, according to convenience, during the daytime or in the evening, as the case may be. But all this teaching activity constitutes one system, built around the lives and designed to solve the problems of the boys and girls, youth and adults, who form the constituency of that particular church. And it is all under one unified control. The present hour calls loudly to the

local church to pull itself together, unify its teaching processes and co-ordinate its teaching agencies. And the week-day school stands over against these other agencies with its challenging attitude, as much as to say, If you don't get together and do this job, we will!

We are hampered today, not only by the fact that a large number of agencies are offering their independently prepared programs to the church for the instruction of its youth. We have no materials, lesson materials, programs of activity, anywhere which have been prepared with the totality of the teaching process in mind. Our efforts at correlation must, of necessity, be make-shift methods for the present. We must expect enterprising churches, or groups of churches, or favorably situated communities, to go ahead and make individual experiments. These experiments seem to lie for the present largely within the field of the week-day school. So far as the week-day school is successful, the success may reflect back disparagingly upon the Sunday school. But this should only stimulate the Sunday school to re-evaluate its aim, its teaching material and its teaching methods. Our present Sunday-school lesson material, program and methods of teaching are not necessarily final. The very experimental character of the week-day school is itself a hopeful aspect of the situation. Let us hope that it does not too soon crystallize into an institution, too soon become standardized with rigid standards, too soon become nationally administered.

The initiative in seeking better correlation must lie, let it be repeated, largely with the local church and the local community. We may not expect very much in the way of leadership from national officials in the field of the Sunday-school or other agencies. They are all too busy supplying materials and suggestion for the routine program now in wide use, that is, too much pre-occupied with the task of quantity production and distribution, to be able to give prolonged study and attention to the problems we have been discussing, which are problems of the local church and the individual pupil. Pressure may be brought to bear upon these program-making officials, however, to get together and correlate their own programs, and the local churches may, and should, bring this pressure to bear. But what we need today more than anything else is local experimentation, the actual working out in concrete detail of correlated programs which work locally and the actual reorganization of our local teaching forces so that they do, in fact, work together intelligently, as one team, for the accomplishment of definite aims in the lives of individual pupils and in the life of the community as a whole.

This is a slow process, and one with which we may all feel a certain impatience. The administrator in particular is likely to feel restive under the situation. It is irritating to feel that the work one is responsible for is under criticism and is being set down as inadequate and ineffective. The answer comes back, Well, show us how to do it better! But no one is ready, no one can be ready off-hand to meet this retort. When we face a problem which has never been solved, a problem of which we have only just now become conscious, we may agree that the problem is acute, and that it is important to find an early solution, but we are in no position to dogmatize as to what that solution shall be. We must together attack the problem, sympathetically, coöperatively, patiently, and work upon it until, at length, the solution begins to appear. And this, I take it, is the method by which the correlation will ultimately be effected between the curriculum of the week-day school and that of the Sunday school and its allied agencies.

The Training of Adequate Leadership for Week-Day Religious Education

ERWIN L. SHAVER*

In a brief discussion such as this there is very little opportunity to study many of the problems which might form a background for the theme at hand. The causes of the week-day movement, its place in the religious-educational world, the method of its functioning, and the like, would give us interesting and valuable data upon which to base our consideration of the problem of training for adequate leadership. Referring to the Report of the Survey in the April issue of RELIGIOUS EDUCATION, let us hasten to consider briefly only the closely related items.

I. THE EXISTING SITUATION

A. At the present time we find *three groups of persons whom we might consider the leaders of the week-day movement*. In the first group we may list the denominational heads, pastors of churches, interested laymen, educators in the public-school field, together with those who are studying in a general way the problems of religious education. There is no satisfactory way of getting accurate statistical information as to the training which this group has had. It has been my personal observation that much which will be stated later as to viewpoints and methods of supervisors and teachers of week-day schools is true of this larger group of *backers and promoters*. The laymen involved are those found in the average forward looking church; the professional workers are for the most part trained for the ministry. The equipment in training and experience of those who belong to this group of organizers is perhaps sufficiently well-known to need no further description.

B. When we come, however, to the *administrators and supervisors* of these schools we have considerable information at hand. Since they are to shape the future of the schools to a large extent, facts with reference to their training are more apropos than in the case of the general promoters. Table Number 27 in the Survey Report gives us the information that, out of 300 schools, 234 report supervisors giving part time and 66 report the employment of full time workers in administration and supervision. Further, we learn from Table Number 28 that 110 schools employ 86 pastors as their supervisors; 64 schools employ 16 full time directors; and 19 schools are supervised by 11 public school officials. Turning now to that section of the report which gives the *training of these supervisors and administrators* we find reports from 191 schools, as follows:

1. One hundred and fifty-five schools report their supervisor as having had a college training, which includes high school also; 88 have supervisors with training in a theological seminary, which likewise is inclusive of previous high-school and in most cases college training; 48 are normal-school graduates; 12 have had only a high-school training; 13 have attended training school; and 10 have had other special forms of education. Out of the entire number of schools but 70 report that their supervisor has had courses in Religious Education.

2. When it comes to a matter of *educational experience* 169 schools

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report. Fifty-nine give the experience of their supervisors as having been obtained in the public (grade) school; 45 in the high school; 4 in college; 10 in normal school; 3 in community training schools; 4 in church training schools; and 65 report that the only educational experience has been in the Sunday school.

C. We may now consider a third group of persons in whose hands rests the future of the movement. This group is from some standpoints the most influential. In many cases *the teacher* is the only administrator and the direction of the school is largely in her hands. Three hundred and twenty-three schools report a total of 888 teachers employed. Thirty of these are employed for full time; the remainder, 858, are part time workers. Three hundred and forty-three of the 888 are paid and 545 are giving volunteer service. One hundred schools report using 71 pastors as teachers; 72 schools report 44 directors teaching.

1. We are most interested, however, in the *training which these teachers have had*. Turning to Table Number 41 we learn that 252 teachers employed by 199 schools have had a college education; 179 employed by 137 schools are normal-school graduates; 61 employed by 95 schools have had theological training; 214 in 163 schools have had only such training as is afforded in high school; 6 representing 4 schools have taken their training in a community training school; and 32 representing 46 schools have had some kind of a special training only.

2. With reference to the *educational experience of these teachers* Table Number 42 gives us the following figures: Three hundred and forty have taught in the grade schools; 41 in high schools; 15 in college; 2 in a normal school; 3 in a special training school; 1 in a community training school; 166 have taught only in Sunday school; while 71 have had special experience only, such as club-work in a settlement house and the like.

Now that we have seen the facts which the survey has to offer from the statistical standpoint, may I add a few *personal comments as to the viewpoint of the leadership* with regard to educational emphasis. These conclusions were reached after visiting a number of the communities having week-day schools and holding personal conferences with the leaders. The *first* is the fact that most of the leaders, excepting possibly the teachers, are more *interested in promotion and organization* than methods of teaching. The time given to supervision is small. Out of 324 schools making returns in the survey, 214 are silent on this point, 20 report no time given, and the remaining 90 report a total of $56\frac{1}{4}$ hours per week. The extremes of time per week are $2\frac{1}{2}$ minutes and 4 hours, the median being 25 minutes a week. These figures are substantiated by observations made in the case of individual schools. The desire to get a school going and to keep it going is far more important than the quality of work being done. No doubt this is necessary, but it emphasizes the increasing need at this stage of the movement for more training in methods of teaching.

A *second* point discovered in visiting schools and in conversation with leaders is that the leadership is *largely trained for preaching* rather than teaching. The methods of promotion, school organization and equipment, and teaching methods bear out this point. To be sure many of these preachers have had educational training and experience, but as a whole their viewpoint is essentially apart from that of educational aims and methods. This

is no criticism of the sincerity of purpose or sacrificial spirit of this group of men, simply one of the training which they have received. The preaching viewpoint and the teaching viewpoint, as well as the training for these respective fields of service, are vitally different.

That there is need for an increased educational emphasis in the training of leadership for these schools is also suggested by my *third* personal observation. *In the eyes of the public-school leaders the training of those at the head is deficient.* This is in no case a personal matter on their part but a conviction brought about in part by the differences noted just above. There is a feeling that this new institution, the week-day school of religion, must utilize improved educational methods if it is to succeed. It has been proclaimed as a real school, time and often credit have been sought from the public school authorities, and it has set itself up as an advance upon traditional methods of religious education. These facts place it in the class of those educational agencies fostered by society in which professional standards and a professional spirit is expected. In the light of the figures given above there is a place for criticism on the part of public education leaders. There can be no doubt, then, that a professionally trained leadership is demanded in the week-day schools.

II. A TRAINED LEADERSHIP IS NEEDED

In addition to the evidence above given to prove the urgent need of training for leadership in the week-day movement, namely, the inadequacy of the present leadership both as to numbers and professional training, and the expectations of educational leaders, there are other factors which should be considered in this connection.

A. *The need for religious education* is becoming increasingly clear. The week-day schools are backed by a deep conviction of a fundamental need in the lives of men and the existing social order.

B. *The week-day movement holds a key position* among existing agencies for religious education. In the growth of this new agency for social regeneration there is an opportunity such as has not existed for some time. It has, in spite of various defects, broken away in many instances from the traditional methods of teaching in the field of religion and in that very fact it offers us a chance to set up high standards of efficiency. Should we fail to seize this opportunity by refusing to train an adequate leadership an untold loss may follow. It has been said that if we wish to reform society we must begin with the younger generation. So it is here. This new child is amenable to help and guidance and is willing to accept a high type of leadership. The time is now ripe in its youth to offer our services.

C. *It has strengthened the position of the professionally trained leader* in the field of religious education. In visiting the several schools I have been surprised at the apparent willingness with which the idea of paid workers was accepted. Only one person voiced any objections, in spite of the fact that he was using an excellent ex-public-school teacher who had sacrificed a better paying position to teach in a week-day school. And yet he argued the loss of the sacrificial spirit. The movement has contributed enormously to the strengthening of the professional standard for workers in the field of religious education. Many churches which have no paid directors are paying the teachers in the week-day school. The reaction upon the Sunday school and other phases of the educational work of the church is also sig-

nificant. In addition to the willingness to pay for professional services it is to be noted also that along with this change there has grown up an expectation of real service to be rendered. The standards of accomplishment have been raised remarkably. One expects real work of a paid director or teacher. The task is definite; likewise the response. Absences are rare in the case of week-day teachers. The indifference so frequent in the volunteer worker is seldom found. All this goes to prove the fact that the movement has set a standard which cannot be disregarded. We must train leaders, for trained leaders are expected.

III. THE GENERAL NATURE OF THIS TRAINING FOR LEADERSHIP

It is possible at this time to suggest but briefly points of departure for those who are concerned with the training of this needed leadership. The following are suggestive of the direction of this work:

A. It seems fair to assume that every administrator, supervisor, and teacher in a week-day school should have at least a *college education* or its equivalent. Many systems and schools have set this as their standard and are living up to it. A number of public school systems are asking that only those with professional equipment be employed, if time is to be taken from the public school schedule for classes in religion, or credit sought.

B. In addition it is fundamental that either in this college course or later, preferably later, the future religious educationist *specialize in the field of religious education*. Every public school teacher is expected, rather required, to thus train himself or herself for a high degree of professional service. Why should we be satisfied with a lower standard when we hold our task to be of such prime importance? Certainly in the case of administrators and supervisors this specialization should be taken in a graduate school doing standard work in the field of religious education.

C. This training is hardly complete without *experience* in the field of teaching and administration. Public school experience is an excellent basis, but not sufficient of itself. There should also be provided experience in the field of religious teaching. Much of this can be obtained along with the specialization courses, provided thorough practice work is offered. At the present time the facilities for practice work in the field of religious education are somewhat limited, but there is promise of extension.

D. An element of considerable significance in the preparation of any week-day leader is the provision for the *open minded attitude*. Since this is a new movement and offers an opportunity for an increasingly high type of religious education, it is essential that hasty methods of administration, organization and teaching, to say nothing of the statement of aims and purposes, be avoided. The movement lends itself to experimentation as few religious education institutions in the past have done, since it is not dominated by any one group or agency. Who can say what the limits may be to the development of better and better ways of Christian education, if we can assure ourselves that the prospective leaders are undogmatic and scientific in their approach to the problems before us?

IV. HOW THE COLLEGE CAN SUPPLY THIS TRAINING

A. The first duty of the Christian college is, then, the *establishment of departments of religious education* which shall offer a standard course of study. The outlines of such a standard course of study have been provided for in the recommendations of the Religious Education Association Com-

mission in cooperation with similar commissions representing other interested bodies. It is to be hoped that this course will be looked upon seriously by college authorities and that sympathetic co-operation is secured in the maintaining of its high standards. The Department of Teachers of Religious Education in Colleges is to take up as one of its first tasks the work of securing the acceptance of this standard course. The Commission report upon this course is found in RELIGIOUS EDUCATION for December, 1921.

B. The completion of this course is not sufficient, however, for the majority of workers in the week-day movement, certainly not for those who are to be its leaders. Further specialization should be urged by those in authority so that *graduate work* of a high grade shall be taken. The recommended college course is not designed to give a final and complete professional preparation. While it may serve for some time as a desirable standard for teachers in the week-day schools it is not to be thought of as a substitute for advanced work. Graduate schools of the universities and theological seminaries should furnish the more mature professional training to be expected of administrators and supervisors.

C. At this point it is well to call attention to certain *pitfalls to be avoided* in the establishment of departments of religious education. Aspects of these dangers are suggested at the conclusion of the report of the Commission. We are warned against turning religious education courses over to the "handy man" of the faculty, rearranging existing courses, inadequate salaries, and failure to provide a professional library. I wish to call attention to three other possible dangers not stressed in the report. The first is the danger of "*snaf*" courses. The fact that many such courses have been given in Sunday school institutes and that many bright leaders have acquired a note-book full of devices has led to a tendency to think of teaching in the field of religious education as consisting of the transferring of these devices to the note-books of college students. When compared with other courses in college the soft nature of this kind of work is apparent. A second pitfall is suggested in the temptation to use *easy texts* such as are written by the practical worker and involve little of the scientific view, but the time is not far away when there will be an adequate supply. It is further suggested that *mere text-book digestion* may be allowed to pass for the development of skill in the teaching or administrative process. The method of the teacher of religious education must make a place for practise teaching and observation. My last suggestion is the avoidance of *failure on the part of colleges to provide laboratory facilities*. A number of colleges are making proper provisions along this line; others are not. This is not a matter of merely allowing the worker in training look in on classes, but a definite, close, and sympathetic co-operation between college and church in the carrying on of practise classes and experimentation. Nothing less than this will pass as standard.

D. The college has an opportunity and a duty, finally, in the *promotion and elevation in legitimate and dignified ways of the department thus created*. It is not to be thought of as a department "to make the college Christian" as I heard one man express it. It is not a cure-all for the failure of other college departments to give the students Christian purpose and character, although it will, of course, contribute significantly to that end. It can give to the younger laymen some idea of the educational emphasis in religion and a means of bringing themselves to realize their responsibility

to the church. To the prospective pastors and directors of religious education it can give a vision of life service opportunities heretofore undreamed of. The college has in the establishment of such departments reason to be proud of herself. She need not hesitate to call the attention of her constituency to the training thus offered.

V. CONCLUSION

The week-day movement thus opens a new field to the college in its aim to develop a Christian citizenship. Within this field it need not fear competition on the part of the state school, but do a piece of work which that school leaves to the church educational institutions. It can do this and at the same time maintain the friendship of the state college, which it sometimes fails to do when competing by teaching other subjects. To serve the present generation in the building of a better world order after the mind of Christ it can do no better than to train leaders in the religious educational awakening.

The Training Of Adequate Leadership In Colleges

II

EARLE E. EMME*

I. The problem which now concerns us is what kind of leaders do we need in the field of Religious Education. The immediate need is for two types, teachers and supervisors.

1. *Teachers.* Prof. Stout in his recent book on "The Organization and Administration of Religious Education" in Chapter 9, gives certain necessary characteristics of a teacher of religion, as does Prof. Betts in his book "How to Teach Religion" Chapter I. The following chart, though brief, has been used in a limited way both from the standpoint of the teachers measuring themselves, and by the supervisor as a guide in judging prospective teachers and rating those in actual work. This chart is by no means conclusive but merely suggestive of the personal qualifications of a teacher of religion.

- (1) Radiating personality.
- (2) Christian experience, vital and growing.
- (3) Knowledge of the Christian truth.
- (4) Sympathetic lover of youth.
- (5) Specific age understanding.
- (6) Earnestness, sincerity.
- (7) Trained technique.
- (8) Reliable.
- (9) Co-operative, broad-minded.
- (10) Optimistic, enthusiastic.

Training can do little for numbers 1, 2, 6, 8, 9, and 10. So far as the type of teachers needed is concerned we are more interested in 3, 4, 5, 7 than the personal factors.

2. *Supervisors* are needed. Despite some of the flattering results of present supervisors, week-day Religious Education will not get very far minus adequate supervision. An interesting pamphlet, the result of a study

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in a course on "Advanced Principles of Religious Education," under the direction of Prof. Richardson, gives five general qualifications for the Director of Religious Education.

- (1) Personality.
- (2) Personal Religious experience.
- (3) Leadership qualities.
- (4) General vocational outlook and preparation.
- (5) Mastery of the technique in teaching Religion.

The survey report RELIGIOUS EDUCATION, April, 1922, page 112, indicates that some of the present supervisors are Ministers, Educationers, Laymen, and under another heading, shows where some programs are receiving no supervision. Without stopping to mention the personal qualifications of the supervisor in detail there are, however, certain things he must be able to do:

(1) The supervisor must be able to tell his teachers in an effective way what is expected of them. Many capable teachers in this work, who when reminded of unsatisfactory results would say: "Show me what you want done and I will do it."

(2) The supervisor must be able to show his teachers how these results may be obtained. This may mean that he must point out the books where the problem in question is treated, or specifically meet the need under consideration himself.

(3) The supervisor in order to secure continuous study and growth on the part of his teachers should make provision for them to see good teaching in operation.

(4) The supervisor must have a clear understanding of the aims, methods, curriculum, organization and administration of the field. In brief he must be an educational expert, as well as always appreciative of the religious values concerned.

(5) The supervisor must be able to see the work as a whole. Faithfulness in caring for various details must not lead him to lose sight of the great perspective, that of the sum total of his work and program.

(6) The supervisor must be a promoter. He must be able to convince others of his work. Through teachers' meetings, personal and group conferences, visitation of class-rooms, detailed written instructions and suggestions, reports from teachers, personal conferences, parents' meetings, personal contact with pupils—all these and many more are but suggestive of that confidence he must be able to create and sustain in his teachers, the boys and girls, as well as their parents, and the churches interested in the work.

(7) The supervisor must have a far-reaching plan. In being able to look ahead, he must have insight, foresight, and vision.

(8) The supervisor must possess a superabundance of tact. While frank insistence upon results is necessary, there are times when "blissful oversight" will keep peace in this religious family. A more convenient hour proves far more satisfactory for dealing with the teacher's problems when she realizes she has made a miserable failure of some recitation than immediately after the recitation.

II. With the immediate need for adequate leadership forced upon us, and, if the immediate need is for teachers and supervisors, by what method or plan are we to secure this leadership?

(1) The *CHURCH* has not developed an adequate educational policy for this need so we would not expect to go to this source even though a few training schools under its supervision are doing some splendid work.

(2) *COMMUNITY TRAINING SCHOOLS* are so limited that a comparatively few young people can get this training there.

(3) *CORRESPONDENCE COURSES* would prove meagre and ineffective especially from the standpoint of vital supervision which is so essential in the practice work.

(4) Even though a few *STATE UNIVERSITIES* may plan in a circumscribed way to meet this need, certainly academic recognition is needed to pursue this important work.

(5) While the *THEOLOGICAL* schools have the responsibility for training their Ministers for an educational program within the church, and even though all of them would see that their present output be trained for this effective service, still the vast majority of leaders for this work will never enter the doors of a theological school. Nor can we expect the Minister in a busy parish to give the amount of time necessary for this work.

(6) The *GRADUATE* Schools, with the continuing development of professional standards, should give increasing promise of furnishing vital training for this leadership.

(7) It is, however, with the *UNDERGRADUATE CHRISTIAN COLLEGE* that the burden of this task rests. It is with this institution that we are primarily concerned at this time. The christian college offers the supreme opportunity for young men and young women to consider this form of Christian service either as a full-time or part-time piece of work. On the present basis, part-time service is most likely to concern women with supervisory work offering some exceptions. Departments of Religious Education are not only rapidly increasing in number, but the size of those already established are making phenomenal progress. One department during the last two years increased 247 per cent while another this past year 300 per cent.

III. There are certain reasons why courses in Religious Education in the Christian college make an especial appeal to students for the type of service with which we are concerned.

(1) Courses in Religious Education for the most part, deal with the immature life. The genetic order of interests, the laws of developing immaturity, combined with the increasing social contacts, provide a variability and a continuous rise of new problems that make the work challenging. The progress, change and variability of youth from the standpoint of future leadership, presents a challenge to the later middle, and later adolescent idealism, that the stability and conservatism of adulthood make a striking contrast.

(2) Even where courses in Religious Education affect adults, the very fact of method in expository preaching, teaching, educational and social programs give the ministers a new glimpse into this educative task.

(3) Religious Education makes an appeal to college students because a study of youth helps the student to better understand himself. When he realizes that others have had similar problems of doubt and disillusionment, storm and stress, visions of great success—he comes to a better knowledge of himself.

(4) A study of Religious Education makes a scientific appeal. One young man after taking a course in "Childhood Religion" said, "The study of genetic interests of youth has opened a scientific field to me in working with boys." Another said, "I never knew religion had any scientific principles to it."

(5) A study of Religious Education enlarges the scope of religion for many. Teaching a Sunday-school class or directing the activities of some group along certain lines opens up new channels. For many it makes the important contribution of giving them a view of religion as being a developmental process of systematically establishing Christian habits of conduct rather than a view built upon cataclysmic experiences.

(6) Another factor, though not logically related here, must not be overlooked. The age of the students at the time of receiving these courses in the Christian College is important. The optimism, hope, age of altruism, is strong. Religious Education, then, is considered in that future planning.

Still another factor must not be overlooked. Can a study of the Bible create this same desire for Christian leadership? Our college authorities have taken for granted that so many hours of Bible fulfill the irreligious function. Can we expect to train Christian laymen for this work, most effectively by requiring so many hours of Bible in the College? Or are we going to take a new step and give them the fundamental principles and methods of Religious Educational leadership? If it comes to the *effectiveness* of the training for the leadership desired, when both studies are given on an equal basis, I case my vote for the latter. Any aim of education which makes as its primary aim that of giving knowledge or information can not hope to train educational leaders for today. Any aim of Religious Education which hopes to train religious leadership by requiring so many hours of Biblical information makes the same mistake.

This position, however, need not cause us any serious concern that the Sacred Book is being eliminated from Christian education. Our methods should not be "either or" but "both and." It should be noted that as soon as a student comes to appreciate the important principles and methods of religious work it is then that he is led into a vital and consistent study of the Bible as his chief source of curriculum material.

In our loose methods we have supposed that religious leadership would be trained by Bible information. The Bible in the hands of an untrained man in the *method* of its use, is as ineffective in presenting its content as the man expecting to hit a target who knows all about the gun he is to use, but has never had any practice in shooting. How can a teacher hope to teach a class of boys and girls, for example, who knows the Bible even from the historical approach, but knows nothing about the genetic interests and capacities of those children as well as classroom methods and procedure? The Christian college of today should so arrange its curriculum that Religious Education has a chance to demonstrate what it can do. The question of electives or prescribed courses in the presenting of this work should be carefully discussed. Certainly the advisory system is not entirely satisfactory. Our primary concern here is that the Christian college give students the opportunity to get courses in Religious Education—know human nature with which we must work, understand the educational use of the Bible, as well as the growing social contacts that this human nature is liable to meet.

IV. *What can the Christian College do in a general way?*

1. The Christian college can *rededicate* itself to the task of training Christian laymen. It would be difficult to say that this dedication has been continuous, this is our reason for using the word "rededication."

2. The Christian college can make it one of the basic qualifications for membership on its faculty—that of a vital Christian character permeating all the teaching. If an instructor belittles religion, or even courses in religion, it certainly is sufficient cause for immediate investigation and adequate defense on his part. The primary duty of the Christian teacher should be that of presenting a positive Christian view of life through his subject.

3. The Christian college can spend sufficient sums commensurate with its avowed interest in religion, by maintaining laboratories for practice work consisting of observation as well as provision for participation in supervised practise on the part of the students. This has already been done to a limited extent. The limit being placed by lack of funds and the Professor's time. A number of schools are taking new steps in this direction. Why should a Christian college not boast of an educational building with modern equipment for practice work in Religious Education where classes of a Community System of Religious Education might be housed, and where special class-sessions of a demonstration nature of various projects in the field provided for? Why should not the church college boast in its catalogue of such extensive laboratories as well as those of a chemical, geological, biological, or psychological nature?

V. *What can the Christian college do in a specific way?*

1. The Christian college can train religious leadership by offering sufficient and adequate *courses* in Religious Education. Certainly nothing less than the principles, methods, curriculum, and organization and administration of Religious Education could be considered adequate from a minimum standpoint. In addition, the educational use of the Bible, including the most important teaching points, should not be overlooked. The "Christian religion," as a positive force in the life of today, must be emphasized. For further explanation and recommendation of needed courses of Religious Education see RELIGIOUS EDUCATION, Dec., 1921, pp. 350-51.

2. The Christian College can maintain a vital relationship with the local churches by sending them workers, and co-operating in every way possible. Each college student should have a church home. The churches need the help of the college in this respect.

3. A separate building of Religious Education can be maintained where successful projects may be observed and participated in by students. See (IV3.)

4. The college department of Religious Education in most cases can at least be educational advisor to a Community-Church Plan of Religious Education.

5. The College can carry on a systematic program of Religious Education, utilizing the Christian organizations on the campus, co-ordinating their interest in leadership—furnish a center for the expression of the religious ideals of the campus.

6. The Christian college can pioneer in a much needed field, viz., that of Christian Vocational guidance. While a technique has not been developed

in this field, the manifold types of Christian service today, combined with the many types of ability, merely suggest the vastness of the problem. A few things can be done:

(1) Life should be emphasized as an opportunity for the Christian expression of a personality in useful lines. (2) Professors must take a personal interest in students so that advice will be sought. (3) Naturally, it is understood that certain courses are needed to give breadth of perspective which will set forth Christian world tasks as well as those having local significance. (4) The Campus program should be so organized that students and faculty will work together effectively in making Christian work stand above other vocations. (5) Through outside speakers of note, special life-service commissions, and other factors, influence can be brought to bear that local leadership could not give. (6) Through active contact with successful projects of Religious Education new channels of work are suggested, new insight gained, and a directness that can not be secured in any other way. (8) Students of special aptitudes, demonstrated ability, and scholarship, should be assigned to understanding Professors for special counsel. It is to be hoped that organized Christianity will place increasing emphasis upon scholarship. Furthermore, those persons of special ability should have brought to them very definitely the various types of work there are in Christian lines. Who dare say that a young man of high scholarship, altruistic attitudes, demonstrated leadership is not called to some phase of Christian leadership? A sad factor of our educational system has been that many students of superior latent ability passed from our schools before graduation, or if they graduated, they were unnoticed from the standpoint of attainment. Methods must be devised in Christian vocational guidance which will set forth the kind of jobs there are, the types of ability best fitted for those particular tasks, and especially a careful, systematic effort to discover superior ability which is so oftentimes latent.

With the college faculty vitalizing all their teaching with a Christian view of life, through the offering of proper courses in Religious Education, with the careful direction of the Professor of Religious Education who must have special administrative qualifications for the supervision of a laboratory which makes provision for the observation of successful teaching and other activities and supervised practice therein—leaders in Religious Education can be developed who have a trained technique, a specific age understanding, a knowledge of Christian and other truth as it is educationally usable for various ages, as well as a clear idea of social-conduct situations that are likely to arise. At the same time students of special scholarship and demonstrated leadership can be sent on to the graduate schools. Thus the Christian college will not only be furnishing religious educators for church and community projects, but will be fulfilling at the same time its "long-lost" and perhaps never established practice, as it is in a large number of cases, of training effective Christian laymen.

New Possibilities For Adult Classes

SARAH ELIZABETH BUNDY*

One of the most pathetic sights in our High Sierras of California is a giant Sequoia withering at its crown. Naturalists explain this by the fact that the sap has been insufficient to force its way to the topmost branches. One of the saddest phases of our church school life is the corresponding lack of fresh growth in the older departments. This may be explained by similar lack of vitality in the organization as a whole. Like a tree, a church school must grow from its roots up but, although even a Luther Burbank could not graft new life upon the crests of those giant Sequoias, a wise Director of Religious Education can infuse the adult department with new strength and purpose.

Many a school with a fairly well-graded Elementary Division still permits its Intermediate, Senior and Adult Divisions to labor on with the Uniform Lessons. Small wonder that the branches either shrivel or fall off entirely. Much needs to be said about the high school and young people's division, but this article is concerned only with the adult class.

In the first place, why an adult class? When it seems increasingly difficult to bring older folk to regular church services, what justification can there be for drawing them out to an adult session? While in many churches the pure lecture, which is virtually an additional sermon, constitutes the only *raison d'être* of the adult class, the writer firmly believes that less argument exists for that than for the class which sincerely seeks to develop expression rather than accept more impression. Albeit the lecture method has its supporters among those who wish further knowledge of the Bible or religious topics, but claim busy-ness as an excuse for lack of study on their own part, the greatest possible benefit derivable from such a class is denied mere auditors.

In addition to its value from the expressional side, the adult class often tends to stimulate church interest and to develop social intercourse or—best of all—to promote a definite service activity in behalf of the community. Indeed, whatever its course of study, the group will secure one of its greatest gains from a worthy project of that kind. Underlying these activities must always be, however, a valued program for the class-hour itself, or the members will not be held permanently together. Each class will find it best to choose a course of study in relation to its own needs. Many a larger church will grade its adult department as carefully as some of the lower divisions. It is an exceptional church, indeed, which does not possess in its constituency for such a division those whose interests vary from "regular Sunday-school lessons" to the study of anything of modern interest. Surely the needs and to a large extent the desires of these diverse groups should be met. Have one class following the Uniform Series, if they still believe those are the only "regular Sunday School lessons," but do not handicap the other element wishing to select from the long list of available electives.

Because even in the best regulated churches those electives seem so little known, an annotated bibliography follows. From these possibilities

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a group may plan a continuous course or shorter series of lessons. Above all, let us avoid merely detached topics with no continuity from week to week. The courses suggested are drawn from the International Graded Series, Scribner's, University of Chicago Press, Woman's Press, Y. M. C. A. courses and Macmillan's lists. Division under the various topics will suggest the range of subject matter. Care may well be exercised in selection from year to year from different groups, in order that breadth of vision may be developed.

I. STUDIES ABOUT THE BIBLE

1. Hodges—"How to Know the Bible" (Bobbs Merrill)

A popular presentation dealing with the making of the books and including an analysis of the various sections, showing the relationship of the parts to the whole.

2. Fifield—"How to Use the Bible" (Woman's Press)

A textbook seeking to provide a guide to Bible study, rather than the results of such study. Six chapters with questions at the end of each.

The two foregoing texts could be happily used in conjunction with further collateral reading from such books as Smythe's "The Bible in the Making," Gladden's "Who Wrote the Bible?", and Watson's "God's Message to the Human Soul."

3. Goodspeed—"The Story of the New Testament" (University of Chicago)

An admirable text for studying the reasons for and content of these twenty-seven books.

II. STUDIES OF THE BIBLE

1. Kent—"Historical Bible" (Scribner)

In six volumes, this series follows the unfolding from the beginnings of human history through the work and teachings of the Apostles. Every lesson contains selections from the biblical text, with comments by the author and general questions, as well as subjects for further research. Each volume would provide a full year's study.

2. Sanders—"History of the Hebrews" (Scribner)

For use in collaboration with Sanders' and Sherman's "How to Study the Old Testament," this text guides the student admirably into Old Testament history and thinking. Like others of the foregoing, it will serve as valuable collateral for the teachers, but might likewise be used as a class text.

3. Course XIII—International Graded Series—"The History and Literature of the Hebrew People" and

Course XIV—"The History of New Testament Times"

Both of these courses although designated for students younger than the usual adult group have proven exceedingly usable among older folk.

III. SOCIAL STUDIES OF THE BIBLE

1. Course XV—International Graded Series—"The Bible and Social Living"

Dealing with the social aspects of Bible teaching, this course designed for young people of twenty-four years of age has proven stimulating to older groups.

2. Holt—"The Bible as a Community Book" (Woman's Press)

An interpretation of the Bible which relates to community interest and traces the pioneer achievements of the Hebrews along those lines. There is an instructor's guide book available with this.

3. Calkins—"The Social Message of the Book of Revelation" (Woman's Press)

A new and searching interpretation of that much misunderstood book.

4. Kent & Jenks—"The Making of a Nation" and "The Testing of a Nation's Ideals" (Scribner)

Provision for two years' study of the early period of the nation and the

epoch of the Prophets. The course particularly aims to show the inseparable relationship of Hebrew problems to those of modern social conditions.

IV. STUDIES ABOUT JESUS CHRIST

(Many of the foregoing include this in the general surveys of the Bible, as for example Volume 5 in the "Historical Bible," by Kent, but the following deal exclusively with this topic.)

1. E. I. Bosworth—*"Studies in the Life of Jesus Christ"* (Association Press)

An exceptionally clear and sympathetic interpretation.

2. Adams—*"The Mind of the Messiah"* (Woman's Press)

A well arranged course of 20 lessons, guiding the student's study of the four Gospels.

3. Fosdick—*"The Manhood of the Master"*

A course arranged for daily readings and weekly comment which has been widely popular.

4. Holmes—*"Jesus and the Young Man of Today"* (Macmillan)

Another course of daily readings which give a very modern and fearless interpretation, relating the experiences of Jesus to those of young men of today.

V. THE SOCIAL MESSAGE OF CHRISTIANITY

1. Kent & Jenks—*"Jesus' Principles of Living"* (Scribner)

Well adapted to a year's course in considering the application of those principles to modern conditions.

2. Rauschenbusch—*"The Social Principles of Jesus"* (Association Press)

One of the College Voluntary Study Courses adaptable to older groups. Following the daily reading and weekly summary method, it challenges the solution of present-day social economic problems in the light of His teaching.

3. Fosdick—*"The Meaning of Service"* (Association Press)

The latest volume from this popular writer which completes the trilogy. In some respects the most original and stimulating of his courses.

4. *"What is the Christian View of Work and Wealth?"* (Association Press)

A most stimulating discussion course prepared by a commission of the Federal Council with cooperating agencies. The ten chapters relate concretely to modern problems with exceedingly arresting questions and quotation of current opinion on the various issues.

VI. STUDIES ON FUNDAMENTAL QUESTIONS

1. Fosdick—*"The Meaning of Prayer"* (Association Press)

Arranged in daily readings.

2. Fosdick—*"The Meaning of Faith"* (Association Press)

Following the same form as the above, these two volumes will inevitably deepen one's personal religion.

3. Cook—*"Christian Faith for Men of Today"* (University of Chicago)

Usable in a mature group with an exceptionally well qualified leader.

VII. STUDIES IN COMPARATIVE RELIGIONS

1. Soper—*"The Faiths of Mankind"* (Association Press)

Arranged in daily divisions, this text approaches the topic in an elementary way.

2. Barton—*"The Religions of the World"* (University of Chicago)

A more thorough-going study less well adapted to class use, but suggestive for the leader.

VIII. TEACHER TRAINING

No Adult Department can afford to be without some provision for this need. In addition to the Standard Training Course,* the following are suggested as attractive alternatives:

1. Horne—*"Jesus, the Master Teacher"* (Association Press)

An outline study of twenty-seven lessons, involving thorough study of the teaching method followed by Jesus and leading the student directly to a personal analysis of the Gospels.

2. Graves—*"What Did Jesus Teach?"* (Macmillan)

This volume includes an examination of the material as well as the method employed.

3. Betts—*"How to Teach Religion"* (Abingdon Press)

Probably the best text in print on principles and methods.

*The training-course text books, both elementary and advanced, published by the different denominational houses, should be examined in every case. Send to one or more of these houses for complete lists. The texts above are in addition to such standard courses.

IX. PARENTS' CLASSES

Untold possibilities in this department await development by the church that will realize its full responsibilities in guiding parenthood. Many of the teacher-training courses, especially the third year specialization texts, properly will be introduced into this department. The wealth of material makes possible the grading of parents' classes in accordance with the ages of the children whose destiny, in such large measure, the fathers and mothers direct. Only certain general courses that have proven their usefulness are included below:

1. St. John—*"Child Nature and Child Nurture"* (Pilgrim Press)

Twenty-six lessons which provoke discussion of means for training the child in respect to his physical, mental, social and moral nature. The author avoids the merely theoretical and considers practical questions in a most helpful way.

2. Cope—*"Religious Education in the Family"* (University of Chicago Press)

This text in the series of Constructive Studies first discusses the present status of family life, making clear the ideal elements which must remain; and then proceeds to such vital topics as "Family Worship," "The Ministry of the Table," "Stories and Reading," "Dealing with Moral Crises," and so forth. It is a book guaranteed to stimulate discussion which should lead to permanent values.

3. Cope—*"The Parent and the Child"* (Doran Co.)

A newer book than the foregoing, which provides "case studies in the problems of parenthood." The study questions at the end of each chapter as well as the direct approach to typical concrete problems are calculated to result in their more intelligent solution.

4. Hartshorne—*"Childhood and Character"* (Pilgrim Press)

Although designed primarily for teachers its introduction to the unfolding religion of childhood will enlighten any parent.

5. Forbush—*"Child Nature and Child Training"* (Scribner's)

The course is definitely directed towards a wiser parenthood. Laboratory method of observation and experimentation is encouraged after the foundation principles have been accepted and understood.

X. MISSION STUDY COURSES.

Courses for the current year as well as selection from those of previous publication are always available.

The list above might be almost indefinitely extended. Indeed, a number of admirable texts published by the University of Chicago Press, Scribner's, and the Association Press are omitted for lack of space. The length of this list, however, serves at least to indicate that no adult class need limit itself to the use of Uniform Lessons for lack of alternatives. Countless examples could be cited of new life infused into the old organization by adoption of a stimulating course of study. We may well adopt the horticulturist's method of grafting on fresh vitality in this way. A committee may be delegated to investigate certain of these courses and to make recommendation to an individual class. Often publishers will send texts for examination if they are not locally available.

The Training Of Workers Among Immigrant Groups*

A. J. W. MYERS

INTRODUCTION

The churches for many years have recognized that they owed a duty to the people who have flocked here from other lands. During the last few years this consciousness has been brought home to them with tremendous emphasis. It is an axiom in all religious and educational work that it cannot be safely entrusted to any but well-prepared leaders. While many churches and schools have been training leaders, the whole subject has not heretofore been canvassed. Your committee has made a survey of the situation, partial because of the limits of time and opportunity and the magnitude of the undertaking; and submits this report. It found everywhere the keenest interest in the investigation and the most cordial and helpful interest on the part of all who were approached. To the many who helped so readily it wishes to extend its hearty thanks. The report which follows is arranged under these main headings: I. The Problem stated; II. The Course of Training; III. The Institutions.

I. The PROBLEM STATED

A. The Need of Religious Workers for Immigrant Groups

This need is acknowledged by all. But not all have considered, except in a general way, the number of non-English-speaking peoples in Canada and the United States. Thanks to the Interchurch World Movement, we have fairly reliable estimates of each of the more important groups.

1. The number of immigrants and their religious affiliations.

The problem is important because of the number of immigrants and their religious affiliations.

According to available figures, there are over 17 million non-English-speaking people in Canada and the United States. Indeed, in Eastern United States the native population is but an island in a swelling tide of immigrants. And the Protestants are an increasingly small proportion of the whole. Of the immigrants, not including Northern Europeans because largely Protestant, and Orientals—there are no statistics as to how many in this country, not more than 1 in 250 is a member or adherent of any Protestant church.

Other religious faiths most largely represented are the Greek Orthodox, Roman and Eastern Catholics, and Jewish. But large numbers have broken away from these bodies, so that perhaps the largest number of these immigrants is really not in close touch with any religious ministry, and very often antagonistic to all. For example, the number of Poles in North America is estimated to be 3,500,000, of whom over 1,000,000, having broken with the Roman Catholic Church, are not identified with any religious faith.

2. The religious re-alignment.

While the falling away from their own faiths is distressing, it makes re-alignment possible. The freedom of Protestant churches is attractive, and some groups are particularly hospitable to this teaching just now.

It should also be noted that through the war the Eastern Orthodox Church became closely allied to Protestantism, particularly to the Church

*The report of a committee presented at the annual meeting held in Rochester, N. Y., March 19, 1921, by the chairman, Prof. A. J. Wm. Myers LL.D., of the Hartford School of Religious Pedagogy, Hartford, Conn.

of England and Episcopal Churches. With care and wise leadership this friendliness might easily ripen into a real brotherhood. Already some of their ministers are being educated in Episcopal Theological Schools.

3. *The children.*

Whatever may be the condition among the adults, there is no questioning the fact that the little children of non-English-speaking groups are open-minded, eager to learn, and as responsive to Christian teaching as are the children of the English-speaking citizens. It is the clear and unescapable duty of these two countries to see that these children and young people have an opportunity to know God as he is revealed in Jesus the Christ.

But the total reported enrollment of immigrants in Sunday schools is 40,215, or one to every 500 of the population. Making all due allowance for pupils in English-speaking Sunday schools, the number who are not receiving any definite religious education must be very great. The need of the children and youth is an appeal that cannot be set aside.

The problem is further complicated by the fact that the English-speaking children of immigrants often are estranged from, and even despise, their foreign-speaking families because of their broken English, different customs and dress.

4. *The experience of Americanization workers.*

The experience of the Americanization workers in the United States has called attention to the needs of the foreign-speaking immigrant, especially the adult. The case is too well known to require emphasis. The whole country has been aroused to the situation. The Church knows that there is an opportunity for service and that there is room and demand for wisdom and skill if this work is to be really useful.

5. *The workers required.*

The need of religious workers is great. It cannot be overstated. A great variety of workers is needed. They may be classified roughly as follows:

- a. All ministers in congregations where there is a group or colony of foreign-speaking people would be greatly helped by some special training.

- b. Ministers, whether native or foreign, who are in charge of churches among immigrant people.

- c. Lay workers. Of these there is great opportunity for both (1) professional and (2) voluntary workers.

Either class may be (1) Foreign-born; (2) English-speaking children of immigrants; or (3) Native.

There is a call for a great variety of lay workers, as, e. g., Kindergartners, Deaconesses, Colporteurs, specialists with boys, with girls, with young people, musical directors, social service workers, Y. M. C. A. and Y. W. C. A. secretaries. All these should know English well and also the language of the people among whom the work is carried on.

6. *Discrimination needed.*

In considering this whole matter, discrimination is needed. First, many of these immigrants are already Christians, e. g., Armenians, who are the oldest Christian nation, Bohemians, members of the Greek Church, peoples from Scandinavia and Northern Europe, etc. One who knows the situation well says that efforts among these classes entails "a waste of money and prodigious effort." Besides, it is offensive to them to be looked upon as

subjects to be "reached." For the same reason, the term "Americanize" is unfortunate. These people do need and do appreciate genuine friendship and hospitality. The Christian churches should certainly provide trained men and women to assist them, and so prove their interest and readiness to serve.

2. *The true aim is not to proselytize.*

One other point needs to be kept in mind. The work among immigrants by Christian churches is not that of proselytizing. A number of correspondents speak very strongly on this point, particularly those who are in close touch with the Eastern churches. There is a vast difference between proselytizing on the one hand and ministering to all without religious shepherding, and to those who seek our ministry on the other. The latter is a broad enough field for the most enterprising.

B. *The Supply of Candidates*

This question resolves itself into two parts: (1) the source and adequacy of the supply; and (2) the recruiting.

1. *The source and adequacy of the supply.*

a. It is generally conceded that many children of immigrants are ready to serve when they themselves have been under Christian teaching. But often there is opposition at home. The parents are not always any readier to have the children give up good wages and good prospects for the sake of going into religious work than are the ordinary English-speaking.

Comparatively few take even the High School course. With these, as with all classes, it is the part of wisdom to interest and secure them early, certainly in the last years in public school. If they decide then it is possible for them to get a proper grounding in education.

b. But it is claimed by some that, because of the sentiment already spoken of, few, if any workers come from among the children of the second generation in this country. The children educated in this country are conceded by all to be the chief source of supply, many of the very finest workers have come from the homeland and received special training here.

c. Also many successful workers are from among our own people who are in full sympathy with immigrants and have learned their language, customs, and traditions.

Given proper recruiting, there seems to be no serious grounds for doubting that the supply from these three sources is likely to be adequate.

2. *Recruiting.*

But if the supply is to be made available, careful attention must be given to recruiting. From the experience and wisdom of many, the following points are to be noted:

a. Utmost care is necessary to secure persons of the right character and qualities for leadership. This is emphasized by many, but two quotations will suffice:

- (1) A church secretary: "Years are necessary to undo the damage done to the cause by the moral lapses, belligerent attitude, or tactical blunders of a worker in the course of a few months. . . . Leaders in all walks of life are subjected to the most searching scrutiny; and criticism, gossip, and slander crop up at the slightest pretext. . . . The tendency has been to welcome with open arms any one who showed the slightest inclination of going into church work, irrespective of his personal qualifications."
- (2) An Americanization worker: "Persons of this sort (foreign-speak-

ing), however, need to be strictly scrutinized, as there are too many instances in which religious as well as civic organizations have used unworthy individuals."

Two clear suggestions emerge from this study:

(1) Recruiting should be greatly stimulated. Some boards, e. g., the Presbyterian, have special secretaries at work now visiting colleges and agricultural schools. It should also be so organized and co-ordinated that all the field would be covered, and overlapping avoided. Denominational co-operative effort is clearly the policy here.

(2) The selection should be done largely *before* candidates are admitted to the training schools. This policy is already pursued by various foreign Mission boards with great success.

b. Apart from the more formal recruiting, every worker in touch with foreign-speaking people should be continually on the lookout for prospective leaders. The same is true of every Christian work. Each one is, in this sense, a "prospector." If all did this work well there would be, perhaps, little need for further effort.

c. Interest should be awakened *before* pupils leave the public school. Many who could fit themselves for this work do not go even to high school.

d. If such recruiting is carried on, it will be necessary to be prepared to help finance the students through their long course of preparation. But there can be no better investment of money than in the preparation of trained leaders.

e. When such training is provided, it should be a settled policy of the Church Boards not to accept any but well prepared and trained workers. The breach of this elemental axiom has broken the morale of students and has cost the Church dearly.

f. One channel of service largely neglected is through school teaching. One writes: "Too much emphasis cannot be placed on the missionary training of public school teachers among immigrant groups." The qualified school teacher is subsidized by the church and carries on religious work after school hours and on Sunday. This is one of the most fruitful methods and is largely used in the Canadian West. It should receive the attention and emphasis it deserves.

C. *Can Trained Workers Find Employment at a Living Wage?*

1. The answers to this question are varied and augmented at some length in order to gain a vivid picture of the actual situation.

a. A large number are negative. A few quotations will reveal their opinions:

"Our graduates, including Bohemians, Slovaks, and Poles, have had great difficulty in finding employment at a living wage."

"Workers cannot always find employment now. New work should be partly financed by American churches."

"I want to say that this is the crux of the whole question. And I have my misgivings on the subject. Speaking for the Congregational denomination, I have nothing cheerful to report. I can name offhand six Congregational students, three of them college men, who gave up the ministry, or rather quit studying for the ministry (Slavic) because they saw no prospects of finding suitable employment in their denomination after finishing their theological studies. And a number of our students, Congregationalists, were obliged to accept work for their own people from other denominations.

As one of our successful graduates in missionary work (Bohemian) said, after years of painful experience, "Who wants a Bohemian missionary?" The fact is that our own denominational interests have been neglecting their Slavic work so that, whereas it stood at the head of the list two decades ago, it is now at the end, with prospects of extinction. And that when the opportunities for work are presented as never before, and the need is more urgent than ever. This is suicidal, and if the denomination does not wake up to its responsibilities, it will scarcely be on the map in a generation. What is needed, is efficient leadership and administration, for I think that popular interest would respond readily if informed and appealed to properly.

"Prospective students have said to me repeatedly, 'Why should I spend my time in studying for the ministry, or missionary work, when nobody will employ me when I am ready for work?' And a number have added sadly, 'Or pay me enough to live on?' Do the Christian churches, do Christians individually, mean business in this vital and urgent work of evangelizing the immigrant? (This, as I said, is the crux of the whole question.) Its importance seems to me paramount for the stability and conservation of our Christian civilization. I do not see much hope for a paganized America. And one thing more—some of our immigrant groups have as fine traditions and inheritance as anything that landed on the Plymouth Rock. All that is needed is to enlist and marshal these assets in the common service. And that can at present be best done by workers racially connected with the people to be reached. Both ministerial and lay workers are needed, in my judgment. But the vast bulk of the work must be done by regularly trained and well trained ministers. It must be realized that the European immigrant has for centuries been under a university trained ministry. All the Continental states have seen to that. A common criticism of the American, native American, ministry has been their lack of education in the eyes of the foreigner. He was used to something higher. And yet the formalism of their own ministry has made the foreigner reachable through a sincere and consecrated staff of lay workers and ministers of but limited education. The heart has its compensations for the head, and in Christian work the former holds the primacy, as it should. Happy the man who combines both; the future generations shall call him blessed. For in him the hope of the future lies. Who will help find him and train him?"

Another denominational leader says:

"Before the question of leadership for our foreign-speaking churches can be solved, these two difficulties must be faced. The living wage is of course a part of the larger question of ministers' salaries generally. A protest should be made, however, against the discrimination against the foreign-speaking pastor in the matter of salaries just because he is a 'foreigner.' Many of these ministers, most of them in fact, are of just as fine sensibilities and standards as are any of our own. To expect them to be content with a lower standard of living is an unjust discrimination, of which the Christian church should be ashamed. It is an evidence of our American provincialism and lack of true democratic feeling that ministers of good breeding, splendid education, and excellent social qualities should be held at a distance or looked down upon simply because they happen to have been born abroad or to speak English with a slight accent. Nevertheless, this attitude exists, as any Czecho-Slovak minister can testify from bitter expe-

rience. It may not be out of place to plead for a little more Christian spirit on the part of American ministers and Church workers.

"The difficulties outlined above are particularly embarrassing because they operate to prevent our securing just that type of leadership which we most need, namely, men born here of foreign parentage. If the conditions of church work among foreigners could be improved so as to obviate the difficulties mentioned above, every possible pressure should be brought to bear upon our foreign churches to produce such a leadership."

Another says: "Here is the greatest difficulty: lack of standardized positions and a church uneducated on the 'living wage' to religious workers. There is, however, a hopeful gain in both directions."

"Two-thirds of our men are at the present preaching in English-speaking churches. Among those who are serving now Armenian churches the tendency is growing to leave the field either for American churches or for business and social service. The reason for this is the poor financial compensation. The immigrant churches being located in the cities, high rent and high cost of living has affected the pastors serving these churches. In a letter from the Secretary of the Congregational Home Missionary Society of Massachusetts I am told that they pay to none of their foreign-speaking pastors over \$1,800 a year. This rule is neither just nor helpful to the cause. There is a presumption that foreign-speaking pastors live cheaper, but even if this were true, the way to raise the standard of living among our foreign-speaking people is not by paying their leaders starvation salaries and compelling them to live a lower standard of life. If the best men are employed, and a living salary is paid, it will certainly encourage a better class of young men to go into the ministry."

"It is here where you call for discussion. If the American churches will support this work, there will be fields for such workers. Without American churches backing such work, I sincerely believe there will be no employment for trained workers."

"The purely racial worker suffers from the general neglect that we accord our work among the immigrants. The matter of a living wage is gradually being adjusted. This is especially true of the clergy. The use of lay workers, except women, is only beginning."

"No, he will be a lucky one who can get a position for a few months. And woe to him if he can't transform his countrymen in a 'jiffy.' Result: He will be told 'to pray that the Lord may interest those who can help financially pay his salary.'"

b. On the other hand, there seems to be a new beginning. It may be that the above quotations refer more particularly to the past and that a new day is dawning.

"For the past three years there have been nearly a dozen positions for each graduate. Girls graduating from the social-religious training course are sought from all over the country and salaries from \$1,500 up are offered them."

"I cannot see any indication of securing enough trained workers for the openings that there are for some years to come. We have had to take untrained people and train them."

"I wish to say that lay workers can find employment. I know of at least a dozen openings. If you know of any well-trained workers, let me know about them. I would be glad to place them."

"There are many more calls for foreign workers than our school can supply. The attractive wages offered by other lines of work keep young women from taking up this specific line of service."

"My experience is that the supply of trained workers is most inadequate and that such workers are in great demand, and have no difficulty in finding employment at a living wage. We pay one such worker \$1,500 and two others \$1,200 each."

"Opportunities for trained workers are increasing both with the larger denominations and in interdenominational organizations."

"The demand for highly qualified men and women workers has been greatly in excess of the supply."

"Looking to the future, there is probability that there will be demand for workers of the right stuff who have had the right training."

"It has always been our experience that trained workers could find employment, and the School has never been able to supply the demand."

Professor Hodous, a member of this Committee, carried on a correspondence with various Boards to discover, among other things, the demand for workers among foreign-speaking groups. His findings are as follows:

There is a large demand for workers among the foreign-speaking groups, but the demand is for well trained men. The following excerpts from letters will illustrate this point:

Home Missions Council: "Among the forty-two societies and boards which the Home Mission Council represents there is quite a demand for workers among foreign-speaking people."

Board of Home Missions of the Presbyterian Church in U. S. A.: "We could use immediately 40 to 45 ministers if they were properly trained. We have practically no openings for Christian lay workers."

Executive Committee of Home Missions of the Presbyterian Church in U. S.: "The demand for workers by our Board is far beyond our supply and I suppose we could use 100 additional Presbyterian ministers of the right qualifications." "As indicated in the above, we have no supply of available men in sight. Our schools and colleges are undertaking as far as possible to train the men whom we need."

Board of Home Missions of the Presbyterian Church in U. S. A.: "The present supply of available trained men for our mission is very small. Our church requires seminary as well as college education, and a total enrollment in the senior classes of the Presbyterian seminaries this year is hardly more than our need."

Home Mission Department of the Christian Church: "However, among the Hungarians there is quite a demand for teachers who are able to speak the Hungarian language."

In the School for Italians in Brooklyn, a demand for American-born teachers.

Council of Women for Home Missions: "The consciousness that possibly the greatest need of the hour is for trained workers for the various lines of missionary work in the home land is being realized by those in secretarial positions, and we welcome constructive thought along this line. The supply of trained workers seems to be quite inadequate at present."

Women's Am. Baptist Home Mission Society: "Our society needs trained young women as missionaries, workers in Christian centers and neighborhood houses, and for our mission schools. Young women for

school work should have normal or college education, for the kindergartens they must be graduate kindergartners and preferably with some Bible Training. Through our Baptist Missionary Training we train most of our young women who are appointed for specific missionary work."

Women's Bap. Home Mission Society: "We need the very best type of young women for our work in the present day of increased emphasis on education and preparation. In most cases we believe that a well trained American young woman can do better work among foreign-speaking people than the foreign born workers. In only a very few instances have we found young women foreign born, who are educated sufficiently to take a course in our Training School and to prepare themselves along the various lines necessary to carry on a full rounded program. On the other hand, of course, with the older people American workers are somewhat handicapped if they do not understand the language."

c. It will be noted that almost all who claim that workers can find employment emphasize the fact that they must be well trained. Your committee comes to this conclusion: that a new and vital interest is springing up in regard to the work among non-English-speaking groups; that this will express itself in a living wage and business-like methods; and that only thoroughly trained workers will be tolerated.

2. Can workers be retained in this service? Here there are two suggestions:

a. The best way is offering a real service and a real salary. For example, the Presbyterian Board has a well worked out scheme. Professor Hodous writes:

"They assign men to city and immigrant work, country church work, Mexican and Indian work. Each is to give six years of service. The seventh year is a Sabbatical year, in which opportunity is given for special study. The salary offered is \$1,800 and a manse. There are opportunities for attendance at summer schools and conferences."

b. Only well trained workers stand the strain of years of service. The great falling out in any religious service is almost invariably found to be among those who are inadequately trained.

II. THE COURSE OF TRAINING

A. *What Is Now Offered*

1. The Committee has been surprised at the large number of Training Schools. The year books of 86 institutions have been carefully examined.* The names of all the institutions, their entrance and graduation requirements, and all the courses they list that bear upon our problem, have all been tabulated. This data is placed in the keeping of the Association but it was felt that it might be sometimes unjust and misleading to publish the names of institutions and the results of studies of their calendars.

Of the 86, 51 did not seem to offer anything that could in any sense qualify them as preparing workers among immigrants. Thirty-five offer some work. This, itself, seems a large number, but it may be that there are many others. These Schools have been classified according to (1) Entrance requirements and (2) Length of course for graduation. The result is as follows:

*Most of these detailed examinations have been made by Miss Frances Farnham, Assistant in the Dept. of Pedagogy of Hartford Sch. of R. Fed.

(1) Entrance requirements of Institutions offering one or more courses having a definite bearing on training workers among immigrants.

- (a) Schools of Seminary grade requiring College degree (or college courses) 7
- (b) Schools requiring High School graduation (or partial H. S.) 21
- (c) Schools requiring Grammar School graduation..... 3
- (d) Schools with practically no academic entrance requirements... 4

35

(2) Length of course required for graduation:

- Three years above College..... 5
- Two years above College..... 2
- Four years above H. S.....15
- Three years above H. S..... 4
- Two years above H. S..... 2
- Five years above Grammar School..... 1
- Three years above Grammar School..... 1
- Two years above Grammar School..... 1
- Length of course above Grammar School undetermined..... 4

35

It will be noted that too large a number have academic standing equivalent only to High Schools. They may be called, properly, secondary schools.

2. Specific training for foreign-speaking work.

All of these 35 schools appear to recognize the necessity for providing trained Christian workers for work among immigrants. Some of them have been founded for this definite purpose. But a study of the courses does not show that many of them have planned the work definitely to this end. Indeed in some cases the only thing offered is that *field work* is among these people. It is not always possible nor is it perhaps fair to judge a school by its calendar. The following quotations, including all that can be found as to special courses for immigrants, is typical and indicates fairly accurately the *unspecialized* attitude that is taken by the church generally to this problem. While the names of institutions are not given, it may be possible for the schools themselves to identify quotations from their own literature.

A Mission Institute. It offers a course called "Home Missions":

A study of missionary fields of our own land with a review of missionary work and its success in America. Special attention is given to the immigrants and to the opportunities of assisting them to Americanization and to a higher plane of Christian living."

A University. It has a "Department of Bohemian language and literature, including advanced composition and delivery of orations in Bohemian."

A School for Christian Workers. A course entitled "City Missions" is advertised:

"The City Mission problem is the most vital and important problem confronting the Church today and careful attention is given to it in all its phases. The study includes: *The City*—its Origin, Growth, Communities, Nationalities; *Immigration*—Causes, Admission, Restriction, Distribution, Assimilation; *Effect of Immigration*—Segregation, Tenements, Sweatshops,

Poverty, Pauperism, Child Labor and American Ideals; *Redemption of the City*—Municipal, Social Agencies, Christianity, the Church."

A Training School. This has courses on Mission Fields. *The Home Field*—

"A study of religious conditions in America; the work of evangelization in industrial centers and great cities; ministering to special groups; agencies for the task, and methods of effective work." *Immigration*—"A study of the sources and extent of immigration to the United States; the character of the immigrants, and conditions in the home lands; the conditions which they face in this country, and the opportunities afforded for Christian service."

A Training School of Chicago offers a course on the Evangelization of the Immigrant.

An Institute calendar says:

"A great deal of our work is among foreigners, and the practical work in teaching English and going into the homes of the foreigners, having sewing classes and boys' and girls' clubs, is not definitely outlined in the catalogue, but is a part of our regular work."

A Teachers Training School—Italian Department

"The Italians now in the School are conducting ten Italian Missions in the city and vicinity, and, exclusive of this, they are leading twenty different religious meetings, Sunday School classes, etc., every week."

A Theological Seminary

"The need of bringing home the message of the Gospel to the masses in the United States understanding only a foreign tongue is the sole but sufficient reason for the existence of the Theological Seminary." The whole work of this institution is to prepare foreign speaking Theological students in regular Theological work.

A Slavonic Training School

"The aim of the School is to equip Christian young women, particularly those of Slavonic birth, for soul-saving work among their own people."

A Theological College "gives attention to the preparation of students for language work."

A Y. M. C. A. College

"The men training for secretarial work, etc., who have very full courses in the social sciences, have an opportunity for considerable normal practice in connection with the industries of the city. Fifteen are connected with the Americanization work which is being carried on this year, and have an enrolment of from three to four hundred students in their classes."

A School for Christian Workers. "During the year the students are taken to Ellis Island to see the immigrants as they arrive; to the Italian, Hebrew, and Chinese quarters of the city to observe the life on the streets, and in the tenements and shops."

The most thorough showing of specialized study and training is that offered by:

A Missionary Training School whose whole work is for immigrants with a three year course including Immigrant Characteristics, Studies in immigration, Methods of organization, of teaching English (to specific races), of teaching citizenship and of teaching individual and social rights and duties.

And especially by:

A Great Eastern University, affiliated with a Theological Seminary.

Among the many courses offered, there are a good number which seem to be especially valuable, such as:

The Assimilation of the Immigrant as an Educational Problem. "This course will endeavor to insure a knowledge of immigrant backgrounds on the part of Americans, and to suggest educational methods for more rapid assimilation of immigrants into the common life of America."

Training Supervisors for the Americanization of the Foreigner. "Topics to be considered are: a constructive policy in educating immigrants; recent and proposed legislation; current facilities; the school's participation in teaching and citizenship."

Teaching English to Foreigners.

Education in Citizenship.

Field Work in Social-Religious Centers.

Health Problem for Religious and Social Workers.

3. Recognizing how unjust it may be to judge an institution by its calendar, and without prejudice to any schools, the following rough conclusions may be drawn:

a. As yet, the problem of training Christian workers among immigrants is on the whole unspecialized and unscientific. Nothing could be clearer from a study of the above quotations. It would seem as if emphasis on evangelistic work; a sort of general, all inclusive course on "The Immigrant" as an abstract entity; some indiscriminate "practice" work among them and that of the city mission type, was considered quite adequate! The present keen interest manifested in practically every communication we have had leaves the impression that there is a new consciousness of the inadequacy of the course offered; of a desire to understand the problem more fully; and the anxiety to grapple with the situation adequately.

b. Theological Seminaries continue to labor somewhat under the old idea that a general theological training fits one for any work. Consequently they often appear to offer their regular course, with very slight modifications and these chiefly in the way of allowing a lower standard for workers.

c. A large number of schools have no academic standing, and workers going out so ill qualified are not only not a strength, but a menace to the work. Some refer to these as Religious High Schools but it is a question if schools with such low standards can properly be allowed either term.

d. Schools doing thorough work, such as Schauffler and the American International College, Springfield, and other schools, even where the academic standing is not high, are meeting a real need. Much more is necessary in the way of specialized scientific preparation for students with higher academic training. A beginning has been made by institutions like "Eastern University" quoted above.

e. Before any great improvement can be hoped for the church must get away from these commonly held ideas: That immigrants are "subjects" to be reached and are all of our class; that these people, many of them from civilizations of centuries of culture, are attracted by and appreciate a shallow evangelism presented by ignorant or half-educated, ill paid workers in some dingy, poorly equipped "Mission."

B. The Opinion of Specialists

1. In addition to the study of calendars, the committee sought the

opinion and advice of specialists, specifically of denominational and other boards, and of workers in the field. Their opinion is unanimous:

There is need for specially trained workers; this training must be of as high a standard as that for similar work among our own people. There is a great need for trained women as well as men. The following quotations emphasize these points:

"Very often the best method of inaugurating a new work is through a woman worker, who, through a kindergarten or children's club, would reach the children, and through visitation, the parents. In any established city work, a woman worker is indispensable. Many of the clubs and classes cannot be conducted without her aid, and there is much pastoral work which can be done better by a woman visitor than by the pastor himself. The thorough training must be insisted upon and the standard of wage and of responsibility raised so as to attract the very highest kind of women. The temptation is ever present to make the woman worker a sort of pack horse to carry the burdens which are distasteful to the pastor."

"There is no justifiable excuse for maintaining a low-grade training school for the ministry, for immigrant groups; also, there is practically no demand for graduates from such an institution."

Another quotation sums up the expression of a large number:

"Only men of college and seminary education should be employed as religious leaders of foreign groups. Graduates of secondary schools, such as Bible training schools, Missionary institutes, Moody Bible Schools, etc., are not fit to serve in foreign-speaking churches as pastors. Such men have never been successful. They make more trouble than good."

The following gives the attitude of leaders in relation to lay workers:

"Graduates of Bible training schools are excellent workers as a rule, sincere and devout, but without breadth of vision, and training that equips them to secure a large degree of leadership—and it is leadership we need so desperately. A preliminary college education is almost a *sine qua non* for effective leadership today among the industrial and immigrant groups."

2. One other point should be clear enough without needing to be stated. The greatest opportunity among foreign-speaking peoples (as among all others) is with the children and youth. Therefore, every minister and Christian worker should have specific training in scientific religious education.

C. Observation of Field Work.

The committee was unable to visit fields and investigate work. It recognized the great value of such study, but to do it effectively qualified persons would have had to be set aside for a considerable period of time. However, through the help of those in the field, a great deal of light has been shed upon the training required. This will be brought out in the next section. The one outstanding conclusion that may be noted here is that where workers have insufficient background and training, they cannot stand long years of service.

Summarizing these points, we may say the training required is: (1) as thorough and of as high a standard as for similar workers among English-speaking people; (2) specific training for specific foreign-speaking groups; no general theological or other course will fit for work specialized; (3) lay workers require thorough background and training; while High School Graduates of mature Christian character may have to be admitted, for a number of years the hope is that entrance requirements will soon specify

two years of college work and ultimately college graduation; (4) thorough training in religious education, particularly of children and youth; (5) finally, church boards and other employers must demand and employ only these trained workers when at all available.

D. Suggested Courses of Study.

Judging from the large number of returns and the emphasis given to certain points, the committee feels justified in setting down, somewhat bluntly and dogmatically for lack of space, the findings as to the courses that should be offered. These conclusions are *general*. *It is expected that the out-lining of courses in detail will be the subject of another inquiry.* It is, of course, taken for granted that only consecrated Christians are expected to enter into this work, and that personality counts more than any other one element in success.

1. *Courses for ministers working among immigrant groups.*

a. A mastery of English language and literature.

"It is no longer possible for a pastor of a foreign-speaking parish to do competent work and have an abiding success if he is not a master of the English language and not thoroughly at home with our own institutions, life and spirit."

b. A knowledge of the language and literature of the immigrant group. This is quite as indispensable for the minister who is to have charge of a foreign-speaking congregation. Where he ministers to a church, with minor groups only made up of foreigners, he can reach them through a lay worker. Even foreign-speaking students need this training. We have but to call to mind that English-speaking students are trained for years in English and English literature although all the college work is done in English. One among many writes:

"I hope your committee will emphasize the need of instruction in the languages of the people. I find this a very weak point, as our training schools have seemed to think that a student from a foreign home needed no further instruction in his language. I find that foreign people judge the education of those who work among them largely by the quality of the language they speak, and that they do not have respect for workers who speak only the language of uneducated persons."

c. An intimate knowledge of the institutions, life, and spirit of Canada and the United States on the one hand and of the foreign groups on the other. We presume that provision will be made for the former, but the latter has been neglected. It would include a study of the race genius; and the racial background—(geographic, social, economic, artistic, and religious, including religious practices); American immigrant communities; the message for immigrants; and the religious and social institutions for them.

d. The main studies of the theological curriculum, including a thorough grounding in the Bible, with adequate studies in Church History, Religious Doctrine, Sociology, Ethics, Homiletics, Apologetics.

e. Religious Education, including the theory, the teaching, and organizing of religious education.

f. Social questions particularly important for the special field in view, such as the labor movement, theories for the reconstruction of society, rural sociology.

g. Practical work, strictly supervised, involving personal contact with

immigrant groups. Insistence is placed upon the necessity of students "really knowing people in their homes and under their natural environment, as they are thus able to make the best approach and can enter more fully into their lives."

"The real thing is the true life, and mingling and personal touch with men is nine-tenths of it. It is here that the Anglo-American man fails most often. He finds it hard to divest himself of the gratuitous assumption that he is stooping to the immigrant in approaching him and that his condescension ought to be recognized and appreciated. And often as not, the patronized immigrant may have qualities and a heritage which would make an equal barter, were the missionary worker better informed and less conceited. Of course these vices in a 'native worker' are just as fatal, only he is less prone to fall a prey to them because of mutual understanding between him and his people."

The field work during student days should be most carefully supervised, both for the sake of the training of the student receives and because, as one naively remarks, "it is easier on the immigrant."

The practical courses should be given as far as possible by teachers who are actually in touch with the field or actually on the field.

Opportunity would have to begin in such a course for electives so each could specialize.

2. *Courses for Lay Workers.*

There is already a large and growing demand for trained women workers and, in the opinion of some, there will be a much greater demand for men lay workers. These should receive special training in language and literature (English and foreign) as required; institutions, life, and spirit; Bible and Christian Doctrine; Religious Education (here, include detailed methods, such as with little children, older boys and girls, club work, etc.); social service work (including case method, household science, hygiene), special social studies; and practical work.

It must be recognized that for years it will not be possible to secure a sufficient number of college graduates to meet the demand. It is quite true that there are many young men and women of fine personality who, without a college course, are among our best workers. These exceptional persons should always be accepted but the committee is quite clear that the policy ought to be to prolong the course, strengthen the quality of the training of undergraduates and advance the standard of entrance to college graduation as soon as is feasible. Until that is accomplished great care should be taken to select the students before admitting them.

It is understood that there will be a large number of elective courses in order that each may be fitted as specifically as possible for his own work.

3. *Plan for study abroad.*

For the more highly trained particularly, the plan of having the student spend at least one year in the home land is looked upon with great favor both for our own people and for American born children of immigrants. Such a sojourn is usually, as several point out, "an eye-opener in almost every case." "Such an experience often will change the viewpoint, give an understanding and appreciation of the people and, what is a most valuable

asset, an adequate knowledge of their language. The great trouble with America has been our provincialism."

The plan of having travelling scholarships for outstanding students in this line of work, as now carried out by certain church boards and training institutions, is to be highly commended.

4. *A concrete case.*

Perhaps nothing can show its reasonableness of such a course in training as a concrete case to which, while exceptional and extreme, indicates the costliness of short-cut methods. It is quoted, slightly abbreviated and adopted, from a letter received by the committee. "Here is an instance that came to my notice a day or two ago. I was introduced to and talked for some time with a nice young girl from the Middle West. She was appointed to establish a branch of her institution among a certain non-English speaking predominantly Roman Catholic group. She had never lived among these people. She took the surface course offered by a certain language method and after three month's study does not understand the simplest question or phrase in the language. Her intentions are the best; yet she spoke to a Roman Catholic of the opposition of their Catholics to the Y. & C.—It grieves me to find such incomplete and inefficient work in the way of social and religious preparation. To send an ultra-American girl who has done nothing but teach in local public schools to deal with the intricacies of establishing a cause seems to me actually suicidal. I talked with her a long time and gave her the names of certain books. But compared with the abyss into which she is unconsciously plunging nothing any one person can tell her will help her very much. Yet she is clever enough in other ways, very nice, well-meaning and good-looking."

III. INSTITUTIONS.

Under this heading, the committee raised the following questions:

A. Should each denomination become responsible, not for the training of workers indiscriminately, but for the training of workers among one or a certain group of nationalities?

B. Should this work of training Christian workers among immigrant groups be limited to a number of large institutions?

C. Should these institutions be union or denominational?

D. Should the work be carried on in theological institutions or in schools affiliated with theological institutions or in special training schools?

We also asked whether this series of questions should be raised at all. The replies showed quite clearly that the questions ought to be raised and the problem indicated handled in a statesmanlike way, but, as was to be expected, there was no very clear conclusion to be drawn except in a general way.

A. *Denominational Relationships.*

It is generally agreed that some understanding among the denominations would both simplify and tend to efficiency. Besides, it would strengthen the immigrant groups to feel that they "had the real backing of one denomination." The immigrants would not be confused and divided among themselves by our Denominationalism. "There are certain nationalities which seem to be naturally best served by special denominations. For instance, where a denomination has done nearly all of the foreign work, it is naturally equipped to work with the same people in this country. This would apply,

for instance, to some of the people of the Near East, where all of the work has been done by the American Board. Or the work among Syrians, by the Presbyterian Board."

B. *The Size of Institutions.*

The following majority conclusions may be drawn:

1. The number of institutions now at work might be greatly lessened.
2. Institutions should be large enough to give fairly wide contacts with other students, especially with our own students.
3. All institutions ought to bring themselves up to certain standards. These standards might be worked out by this Association.
4. Perhaps graduate work ought to be limited to a few large institutions. But good training work can be done also in small institutions.

C. *Denominational or Union Institutions?*

Here two distinct lines appear.

"Institutions should be co-operative, or union."

" . . . should be interdenominational."

" . . . union if possible."

On the other hand,

"When one is trained in a union school, one becomes familiar with many different systems, but master of none."

The Home Missions Council writes:

"So far as yet discovered, it does not appear that there is a demand for interdenominational schools. The training which is most satisfactory, I think the Boards would say, must be under denominational auspices."

One who has made a special study of the whole question writes:

"Personally, I believe most firmly in the interdenominational efforts along every line for the immigrant groups, and should stand firmly for a few large interdenominational training institutions so located as to provide for those desiring training in the different geographical divisions of the United States. It seems to me that there should be one such institution in the southwest for workers among Spanish-speaking people, and another providing for the outstanding groups of the great northwest, located in the northwest. Another might well be located in Chicago or Cleveland and still another in New York City or its environs. The statesmanliness of such a plan could quite easily be made apparent to our denominational leaders by some clever uses of maps and figures. We are finding the denominational Boards very willing to join in co-operative publishing interests, and the more the matter is discussed, the more enthusiastic do the leaders become. Surely some such effort would bring results if applied to the training school proposition."

"If this work among the foreigners in America could be done by federated churches, under some one name, such as United Evangelical Church, much more and better work could be done even for the money that is now spent by different denominations."

D. *Affiliated with theological seminaries or in special training schools.*

Several were emphatic that this work should have nothing to do with the old line theological seminary. With this exception to the old fashioned seminary, there is practical agreement that the institutions should be grouped, and that each would strengthen the other if the special training school, theological seminary, and other institutions were closely allied or affiliated.

International Council Recommendations*

I. THE PRESENT EMERGENCY—THE MENACE OF SPIRITUAL ILLITERACY

1. *Introductory Statement.* The World War revealed startling defects in the American system of education. Seven hundred thousand illiterates were included in the first draft, and two hundred thousand of them were in our training camps. *Illiterates could not make good soldiers.* It took this fact to wake up America to the seriousness of adult illiteracy. For the first time the nation realized that eight and one-half million illiterates above ten years of age constituted a real national menace—that no democracy can endure when one out of every thirteen of its population is unable to read or write the language of its constitution. An Emergency Commission of the National Education Association was appointed to suggest remedies for this and other recognized defects in the public school system of the United States. Public sentiment is now being moulded in support of legislation which will remove the menace of adult illiteracy and prepare our citizenship to sustain our democratic institutions and ideals.

But the World War revealed more than the defects of the educational system of the state. It revealed an alarming failure of the Protestant Church as a teacher. Spiritual illiteracy was shown to be almost universal. Two significant reports have shown the lamentable ignorance of the soldiers in the World War concerning the nature and meaning of Christianity. The report of the British Interdenominational Committee contains this paragraph:

"That probably four-fifths of the young manhood of our country should have little or no vital connection with any of the Churches, and that behind this detachment there should lie so deep a misunderstanding of the faiths by which Christian men and women live, and the ideals of life which they hold is, perhaps, the most salient factor of our evidence. Here is an alarming fact, which is, surely, clear proof that something somewhere has gone gravely wrong, and that the hour has come when we must discover the hidden causes of the evil and do what may be done to set things right."

The report of the American Committee on the War and the Religious Outlook expresses the same criticism of the educational work of the Protestant churches of America. The report says:

"The testimony that we have received goes to show that if a vote were taken among chaplains and other religious workers as to the most serious failure of the Church, as evidenced in the army, a large majority would agree that it was the Church's failure as a teacher. We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large."

The conclusions drawn from the study of the American and British soldiers are convincing because they represent a wide-spread sampling of the entire male citizenship of two continents. We do not need, how-

*The following pages, separately published, are from "The Report of The Committee on Education of the International Sunday School Council of Religious Education," as adopted at the recent Convention in Kansas City.

ever, to rely exclusively on these studies for our knowledge of the facts regarding the religious teaching of the churches of America. At the close of the World War the Interchurch World Movement conducted the most complete survey that has yet been made of the status of religious education in the United States. The results of this survey confirm the conclusions of the American Committee on the War and the Religious Outlook and throw much light on the reasons why the church has failed so signally as a teacher. These facts may be grouped under eight headings.

2. *Startling Facts Revealed by Survey of Religious Education in America.*

a. *There are millions of American children and youth unreached by the educational program of the church.** There are in the United States over 58,000,000 people, nominally Protestant, who are not identified in any way with any church either Jewish, Protestant or Catholic.

There are over 27,000,000 American children and youth, nominally Protestant, under twenty-five years of age who are not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction. There are 8,000,000 American children, nominally Protestant, under ten years of age who are growing up in non-church homes.

There are in the United States 8,676,000 Catholic children and youth under twenty-five years of age. Of this number 1,870,000 are in religious schools and 6,806,000, or 78.4% of the whole are not in religious schools. A much larger proportion have had religious training before the age of confirmation but the instruction is not continued through middle and later adolescence.

There are in the United States 1,630,000 Jewish children and youth under twenty-five years of age. Of this number 87,000 are in religious schools and 1,543,000 or 95.2% of the total are not in religious schools.

There are in the United States 42,891,850 Protestants and nominally Protestant youth under twenty-five years of age. Of this number 14,361,900 are reported enrolled in Sunday schools or Protestant Parochial and week-day religious schools; 1,255,740 are on cradle rolls or Font rolls, and 27,275,110 or 66.5% of the total are not enrolled in any religious schools.

Putting these statistics in another way the following statements may be made:

19 out of every 20 Jewish children under twenty-five years of age receive no formal religious instruction.

3 out of every 4 Catholic children under twenty-five years of age receive no formal religious instruction.

2 out of every 3 Protestant children under twenty-five years of age receive no formal religious instruction.

Or, taking the country as a whole, 7 out of every 10 children and

[*The statements in this section were compiled from the Religious census of the United States, the official Catholic Directory of 1919, The American Jewish Year Book of 1919, the Year Book of the Federal Council of Churches and computations based on the population estimates of 1917 of the United States Census Bureau.]

youth of the United States under twenty-five years of age are not being touched in any way by the educational program of any church.

How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest? This question becomes more acute when we learn how few hours of instruction are available annually for those children who are enrolled in religious schools.

b. *An inadequate amount of time is now devoted to religious instruction.* The Jewish churches provide 335 hours of instruction annually in their week-day and Sunday schools; the Catholic churches provide 200 hours of religious instruction annually in their parochial and Sunday schools; the Protestant churches provide 26 hours of instruction annually in their Sunday schools. To this statement must be added the painful fact that the pupils enrolled in Protestant Sunday schools are absent from half of the Sunday school sessions. It is clear from these statements that two-thirds of the Protestant children and youth of America are untouched by the educational program of any church and the one-third that are reached receive only an average of 13 hours of religious instruction annually. Is it any wonder that Protestant soldiers selected from our population were found to be uninformed regarding the teachings of the Christian church?

But let us inquire how well the 13 hours of religious instruction annually are used.

c. *The Protestant Sunday Schools are in charge of an army of trained and unsupervised teachers and officers.* The Sunday school teachers are mature men and women of the church who in addition to the duties of home and business assume the responsibility of three types of service to the local church because of profound conviction that the work is of supreme importance and worthy of sacrificial service.

Twenty-five per cent of the teachers of a typical state have had less than nine years of schooling. Thirty-nine per cent have had less than ten years of schooling. The typical Sunday school teacher has had eleven years of schooling. Half of the teachers prepare their lessons either early Sunday morning or late Saturday night. The typical Sunday school teacher has had fewer than ten weeks of professional training for the sacred task of teaching religion. The general superintendent of the American Sunday school is a mature man of forty-one years of age with no training for or experience in educational supervision who accepts his office from worthy motives and gives from his regular business a few hours each week to the administrative side of this office. The general superintendent does not supervise the teaching in the Sunday school. The pastor does not supervise the teaching in the Sunday school. It is clearly within the facts to say that Sunday school teachers are as a class untrained and unsupervised.

d. *The American Sunday school has not developed an adequate body of teaching material.* Until recent years a single uniform lesson series was prescribed for all grades. Graded lesson systems of real merit are now being made available for students of all ages.

It has been generally supposed that if Sunday schools did not succeed

in giving their pupils a comprehensive grasp of the principles of the Christian religion, that they did at least give them a knowledge of the history and distinctive teachings of their own denomination. This survey of a typical state revealed the fact that the average Sunday school pupil knows almost nothing about the special teachings or history and present program of his own denomination. This condition is partly due to the meager curriculum material which has been in general use.

e. *The Sunday school has had a meager equipment and inadequate support.* The Sunday school has not been properly housed. A building erected for the activities of an adult congregation has been compelled to serve without material modification as a home for the Sunday school. The teaching equipment has been almost entirely lacking. The average Sunday school expends nothing for salaries. The Sunday schools in a representative state expend for the support of each local Sunday school \$100 a year or about \$2.00 each Sunday. There is doubtless some relationship between a low budget and meager educational returns.

f. *There has been a marked decline in religious education in the home.* The returns from the investigation on this subject indicate that the average home is not seriously attempting to teach religion and thus suggests one of the chief reasons for the appalling spiritual illiteracy.

g. *There has been little educational statesmanship shown in the organization of Protestant religious education in America.* The Sunday school has been looked upon in the past by some religious bodies as a missionary extension agency; others have used them as a legitimate agency for denominational publicity and propaganda. Rarely has a religious denomination established its Sunday school program on a sound educational basis. As a result, a multitude of uncoordinated competitive agencies have sprung up, each with an educational program to promote. It has thus come about that there has developed (1) an unnecessary overhead expense in the excessive multiplication of boards, secretaries, etc.; (2) a duplication of effort on the part of educators, editors and authors; (3) unnecessary rivalry between denominational, inter-denominational and non-denominational agencies; (4) endless confusion on the part of workers in local schools in the presence of competing program and appeals; (5) neglected fields of service, and (6) needless professional rivalry.

At no time has religious education been given adequate recognition by denominational leaders of America. At the Edinburgh Missionary Conference, on the program extending over ten days the Sunday schools of the world were granted but seven minutes of time. At the World Survey Conference, held at Atlantic City in January, 1920, on a three-day program the Sunday schools were granted a little less than fifteen minutes of time. These illustrations show that the Sunday school has been regarded by most denominational leaders as a relatively unimportant adjunct to other major boards or interests of the Protestant churches.

As another evidence that the problem of educational organization is largely unsolved, the following facts will indicate that small Sunday schools have been scarcely touched by the organization program of Protestant churches. Data in the Interchurch Survey of a representative state show that

43% of the Sunday schools have an enrollment of less than 100 pupils.

72% have an enrollment of less than 200 pupils.

65% have an average attendance of less than 100 pupils.

86% have an average attendance of less than 200 pupils.

The typical Sunday school has 8 teachers and 5 officers.

70% of the Sunday schools are completely ungraded.

Seven out of every 10 Sunday schools consist of a "main school" with no divisions or departments of any kind excepting the class groups.

46% of the churches have no organization for children and youth except the Sunday school. There is very imperfect grading in practically all societies for children and youth in the local church, due to four causes:

(1) The scarcity of leadership; (2) the lack of training for specialized leadership; (3) the fact that programs are promoted, in many cases, by boards that do not make education their main task; and (4) the fact that boards that are not charged with the whole educational task are not apt to see the educational task as a whole.

It is clear that at least a part of the spiritual illiteracy in this country is due to ineffective organization of our educational resources.

h. Church colleges and seminaries have not provided a satisfactory leadership for the educational agencies of the church. Church colleges have developed facilities for the training of public school teachers, but they have not contributed equal advantages for the training of religious teachers. Seminaries and graduate schools of religion have not been prophetic. We are now facing a great national crisis—we are asked to build a national program of religious education and we find ourselves without adequate leadership. We are asked to furnish professionally trained educators for the church—but we do not know how to train them. We have no laboratories, no laboratory technique, no laboratory manuals, few trained research men and no endowment adequate to project much needed scientific inquiries into the problems of religious education. Our institutions of higher learning have scarcely begun the endowment of research in this important field.

3. *Concluding Statement.*

In the foregoing statements eight bodies of evidence have been cited in the face of which the Protestant churches of America stand convicted of the spiritual neglect of the childhood and youth of America.

As a result of this spiritual neglect of childhood and youth we are now witnessing a moral let-down among the masses of our citizenship which expresses itself in a growing disrespect for law, an increased juvenile delinquency, a marked increase in crime against both persons and property, and a glaring disregard for the finer ethical qualities which undergird the virtues of a nation. To meet the present emergency every resource available should be mobilized and placed under a competent and unified leadership. The Committee on Education is commissioned by the International Sunday School Council of Religious Education to formulate a common program for the united Protestant Christian Churches of North America. It submits herewith its first report with recommendations looking towards the creation of an efficient program of Protestant Christian education for North America.

II. THE RELATION OF PROTESTANT CHRISTIAN SCHOOLS TO PUBLIC SCHOOLS

1. *Democracy and Universal Education.* In this day of political, social

and industrial unrest, it is helpful to restate, in terms that can be comprehended by all people, the fact that *the perpetuity of democratic governments depends upon the intelligence and moral integrity of the people*. We have attempted on this continent the experiment of democratic government. Democracy presupposes the capacity of every citizen for self-control in the interests of the common welfare. The public school system is one of democracy's chief instruments for developing in each individual the powers of self-direction. It was just because universal education is essential to democratic government that our forefathers established a system of free public schools.

2. *Common Elements the Basis of Social Solidarity and World Brotherhood.* The public school is the chief agency for securing social solidarity in a democracy. Through a common school discipline the children of all classes, nationalities and creeds are given the common experiences upon which to base collective thinking and acting. Children leave the public school speaking a common language, loving a common flag, revering the same great heroes; their minds are stored with common knowledge; they have common joys, common prejudices, common sentiments and common skills. Because of these common elements they can live together with a high degree of mutual understanding. The schoolmaster who determines the common elements which become the mental possession of the children of a nation truly determines the destiny of that nation.

When, through some World Council of Education, there can enter into the educational programs of the nations of the world certain bodies of common knowledge, ideas, skills and ideals, there will be possible the social solidarity of humanity, and a real Brotherhood of Man.

The Protestant churches of America are committed to democracy and to free public schools as its necessary corollary. Because they believe in a free state they send their children to the public schools where they may be trained for the highest democratic citizenship.

3. *The Separation of Church and State.* But the Protestant churches also believe in a free church within a free state. For this reason they are committed to the basic American principle of the separation of church and state. Because of this deep-seated conviction, the formal teaching of religion has been omitted from the curricula of public schools and the churches have assumed the responsibility of religious teaching.

The removal of formal religious teaching from the public schools in the interests of the perpetuity of our common democratic institutions places peculiar obligations on both church and state.

The Christian citizenship of a community assumes the obligation of supporting two school systems—one for secular instruction and the other for religious nurture. The Protestant Church, in creating a separate system of church schools, assumes the inherent obligation of maintaining the unity of the educative process. This demands a close correlation of public and church schools.

The state, which is dependent upon the church for the religious motives which undergird the virtues of its citizenship, assumes certain obligations to the educational agencies of the church as the chief recognized means through which the state can encourage and secure common religious education for all children.

Among the obligations which the state owes to the church schools are:

a. *Co-operative time-schedules.* It is clearly evident that the church must share the time of the school week with the public school. Modern conditions have made the week-day religious school a necessity, both for the life of the church and the future of the ethical ideals of the citizenship of the state. The state should gladly share the time of the child during reasonable portions of the school day for religious training under church auspices. It is clearly unfair to church people to force them to provide for the religious training of all of their children simultaneously; and it is unfair to the children, and to religion itself, and to the state, to limit all religious instruction to *periods of fatigue* or to *hours of recreation*.

b. *Exchange of Credits.* A second obligation of the state to the church is the establishing of an exchange of credits by which the work of the church school is accredited on the basis of its cultural and disciplinary value.

It is inconsistent with the spirit of our American institutions for public school authorities to make such academic or other demands upon the time and strength of their pupils as would prohibit them from participating in a reasonable amount of religious training each week under church auspices. There are at least two ways of adding the necessary courses of religious training to the child's daily schedule. One is to lengthen the school day; the other is to grant appropriate academic credit for religious courses. Perhaps both methods will eventually be found desirable.

The practice of accepting the work of parochial schools as meeting the legal requirements of the state involves the recognition of the academic value of religious subjects when taught under church auspices.

The fact that the Council of Church Boards of Education and the Association of American Universities and Colleges have defined a unit of religious teaching which will be accepted as one of fifteen college entrance units is another evidence of the worth of religion as a subject entitled to academic credit in elementary and secondary schools.

4. *Recommendations.* In view of the foregoing considerations the International Sunday School Council of Religious Education:

a. Reaffirms its faith in the public schools and urges upon citizens of all creeds the necessity of extending and developing these schools in the interest of democracy and free institutions.

b. Reaffirms its faith in religious education as an indispensable means of preserving both the virtues of the citizens of the state and the spiritual ideals of the church.

c. Urges the churches to preserve inviolate the principle of the separation of church and state by the strict observance of all the laws and traditions that have been created to guard the freedom of church and state.

d. Urges upon public school authorities the recognition of their obligations:

- (1) To rearrange public school schedules and build school programs in sympathetic co-operation with religious schools of all faiths;
- (2) To grant, under approved safeguards, suitable academic credit to students carrying approved courses under church auspices;
- (3) To provide optional courses in ethical and social training for students not enrolled in week-day schools of religion.

III. RELIGIOUS AND MORAL EDUCATION IN THE PUBLIC SCHOOLS

1. *Democracy and Religion.* It is essential to the well-being and continued existence and development of democracy, that every individual in the state shall have moral and religious training. It is democratic that each citizen shall choose his own creed or freely express his personal belief or unbelief, and that while he is a child, his parent or guardian shall choose the particular form of creed which he shall be taught.

But it is undemocratic, from the standpoint of the state, that any child shall be prevented from receiving any religious instruction at all; and from the standpoint of the individual, that any child through being early indoctrinated with skepticism and unbelief, without a counter-balancing religious training, shall be incapacitated for a later freedom of choice between belief and unbelief, or between one creed and another.

2. *National Need of Universal Religious Training.* In a period of social readjustment, when a democratic and hence a moral and religious solution of social problems is the only middle ground between autocracy and radicalism which is not a compromise, the national need of an efficient and universal system of religious training is peculiarly essential and immediate. The International Sunday School Council of Religious Education, therefore, most heartily endorses the following resolution, which was unanimously approved by the National Council of Education, in February, 1921: "In view of the dependence of democracy upon religion, and the attacks to which all churches and all democratic governments are alike being subjected by radicals and emissaries of nations now under radical control: it is the duty of all churches, irrespective of differences of creed, to unite in an effort to make religious education more universal and efficient, to emphasize democratic elements in religious instruction, and to correlate religious instruction with all elements in public school education helpful to religion; it is the duty of public school authorities to emphasize all non-religious elements in instruction which tend to make religious education more intelligent and efficient, and to organize some systematic form of moral instruction in every public school; and it is the duty of churches and public schools alike to make earnest effort to ensure a more general reverence for divinity and respect for all things religious, including respect for churches other than one's own and for everything connected with their forms of worship."

3. *Recommendations.* The committee, therefore, recommends that the International Sunday School Council of Religious Education shall undertake to arouse the public:

a. To provide through community demand, and so far as possible, through state or national law, systematic and effective moral instruction in all public schools, in the form of education for democracy.

This recommendation is made in the firm belief that no program of moral instruction possible for the public schools is in itself an adequate means of moral training; but the moral habits, backed by the practice and the non-religious motives contributed by the public school may serve as a basis for a more spiritual and religiously motivated moral instruction given in church schools.

To be fully and consistently moral all individuals need the sum total

of all right motives which can be brought to bear. This program for moral instruction should include or be supplemented by effort:

- (1) To secure encouragement and support from the churches, the state, and private institutions of learning, for research and experimentation, having for their aim the determination of definite objectives and relatively more efficient material and methods for moral instruction;
 - (2) To insure, in all institutions for the training of teachers, required courses in the objectives, material and methods of democratic moral instruction;
 - (3) To create local and, as far as possible, state courses of study in moral instruction, whether in the form of lessons or formal moral training, or by setting up definitely objectives for each grade, and directing and systematizing all available agencies toward their achievement, and closely correlating the moral instruction of the school with that of all other organized agencies for promoting child-welfare and community betterment. It is strongly recommended that this correlation of school work with extra-curricula activities on the initiative of the school and as a result of the study of the work of such agencies by the school authorities, shall take the place of the frequent attempts on the part of such agencies to include their own speakers or material in the school program, with an occasional resulting emphasis of motives to right action which are not in accord with the high moral motives that the school should attempt to keep most conspicuous.
 - (4) To promote, as a means to all these ends, the holding of sectional, state and local conferences on moral instruction as a factor in democratic social readjustment, where official delegates are present not only representing public and private educational agencies and organizations, the churches and denominational and inter-denominational agencies, but from semi-educational agencies and organizations, such as the public press, women's clubs, patriotic orders, labor organizations, etc.
- b. To secure in every locality, the emphasis in ordinary public school work and activities, of all elements which can be made to strengthen church school religious instruction; limited by strict avoidance of any suggestions or teaching of sectarian significance. This should include or carry with it:
- (1) In states where the state constitution or laws permit the reading of the Scriptures in the public schools, a never ending effort to have and to keep all oral Bible reading highly reverential and expressive and to confine it to passages selected for their power, beauty and moral or religious meaning and in states in which the reading of the Scriptures is prohibited by law, organized Christian effort to have the law so amended as to permit the type of Bible reading just defined.

It is the hope of the International Sunday School Council of Religious Education that all agencies engaged in propaganda for the introduction of Bible reading in the public schools will avoid the popularizing of two grave errors; the belief on the part either

of Christian people or of opponents of Bible reading in the schools that it is an entering wedge for further religious instruction; and the belief on the part of Christian people that the introduction of Bible reading solves the whole problem of religious instruction.

- (2) All democratic moral instruction already existing in public schools in organized form.
 - (3) Such details or objectives, in the ordinary branches, as tend to make religion more intelligent, or to strengthen it in any other way.
 - (4) Familiarity with all such elements on the part of church school officials and teachers, either through the report of public school authorities, or, if it is lacking, through their own investigation of the local public school course, and the effective use of such elements in correlation with the church school work of corresponding grades or departments. (Such local modifications and adaptations of printed lesson series are perhaps as yet practicable only in larger towns and cities, having paid general or local church school officials.)
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"Notwithstanding all that has been so nobly wrought, there are unfinished paths before us. No state today can be educationally self-sufficient. No American citizen, no matter what his color, what his occupation or what the land of his birth, can, with safety to our social order, be merely "hands and feet to fetch and carry." Human destiny, to an extent never known before, is now in the hands of the great masses of the people. The fundamental problem that now confronts us is to raise the common man, not so much to a greater degree of skill and industrial efficiency as to those high planes of thinking, feeling, and social action which the complexity and interdependence of life demand."—*From the Resolutions of The National Education Association.*

Personnel Bureau: Churches and colleges seeking persons as Directors of Religious Education, or as Professors in that subject are advised that the Personnel Bureau of the R. E. A. is in a position to furnish information regarding persons suitably trained for such positions. The Association does not make recommendations, but it gathers information and forwards the same to those seeking workers.

Through the co-operation of the Committee on Social and Religious Surveys, The Religious Education Association has been able to complete its Survey of Week-day Religious Education. The George H. Doran Company has also co-operated in the preparation and publication of all the material of the Survey and of the Convention in a single comprehensive volume. This is regarded as a definite contribution toward the movement for week-day work, and it is hoped that all who are interested in this work will purchase copies of this volume.

Notes

Professor Laura H. Wild has an article on religious education, as a neglected interest, in the colleges, in "The Congregationalist" for July 27th.

The report of the Committee on Education, of The International Sunday School Council of Religious Education, is published as a separate pamphlet.

Professor Hugh Hartshorne, formerly at Union Theological Seminary, is now professor of Religious Education at The University of Southern California, Los Angeles.

Dr. William L. Sperry, pastor of the Central Congregational Church, Boston, has been appointed dean of the new theological seminary formed by the affiliation of Andover with Harvard.

Professor Erwin L. Shaver, formerly at Hendrix College, Arkansas, has accepted a position with the Education Board of the Congregational Church, with headquarters at Boston.

Dr. Allan Hoben, formerly professor of Sociology at Carleton College, has been elected president of Kalamazoo College. He is deeply interested in religious education and in the work of the R. E. A.

Chicago is only one of many cities conducting Daily Vacation Bible Schools; last Summer over three hundred churches united in conducting more than two hundred schools with a total enrolment of about 30,000.

"The Christian Century" has been considering the arguments for and against "public religious education," with the thought that the day may come when this will be possible in the public schools.

The next convention of The Religious Education Association will accept the invitation of the committees in Cleveland to hold the convention of 1923 in that city, probably toward the end of the month of March.

Dr. William J. Davidson, formerly at Northwestern University, is now Executive Secretary of The Commission on Life Service of The Methodist Church. He has issued an interesting pamphlet on "The Christian Ministry as a Life Work."

Religious Education in Teachers College and Union Theological Seminary is now co-ordinated and administered as a unit by joint action of the two departmental staffs. Dr. George A. Coe is Professor of Religious Education in Teachers College.

The Calumet District, Chicago, week-day schools of religion open this fall with 2,400 students and seventy-two teachers on part-time basis.

W. G. Landes, formerly Pennsylvania State S. S. secretary, is the new secretary of The World's S. S. Association.

Harold J. Sheridan, formerly with the Methodist Board of Sunday Schools, is now in charge of the Department of Religious Education at Ohio Wesleyan University.

The Boy Life Council of Toronto organized and conducted a "Boys' Week" in that city, focusing attention on the needs and the possibilities of boys.

The Marathi Mission (India) has a Committee on Religious Education—Rev. E. W. Felt, Chairman—with the duty of finding in religious education the co-ordinating principle and method for all the work of the Mission.

The Manitoba (Canada) Methodist Conference has recommended the organization of week-day schools of religion, under community boards of religious education. The Rev. Charles Morgan is the field secretary for this work.

A series of attractive and useful tracts on problems relating to youth and religion is published by The Board of Sunday Schools of The Methodist Episcopal Church. Samples are free; in quantities they may be had at one dollar per hundred.

Among recent pageants two are noteworthy for the manner in which they have been prepared and presented as local-group enterprises. They are: "Followers of the Gleam," presented in Milwaukee under the leadership of the Rev. C. A. Boyd, and "And a Little Child Shall Lead Them," presented in Van Wert, Ohio, as a community pageant under the leadership of Miss May K. Cowles.

Rev. E. L. King, in charge of Epworth League work in India and Burma, has published "The Narsinghpur Bible Tests" consisting of a series of sheets, of three kinds, with questions involving simple information, thought, and character-judgment. A check list is also furnished for the use of teachers. The basis of scoring is similar to that in the Chassell tests published in RELIGIOUS EDUCATION, for December, 1921.

WEEK-DAY RELIGIOUS SCHOOLS

All communities starting new schools this year are invited to report to the office of the Religious Education Association.

Book Reviews

PSYCHOLOGY, A STUDY OF MENTAL LIFE, R. S. Woodworth. (Henry Holt, New York, 1921.) Colloquial, witty and clear are not the descriptive adjectives ordinarily applied to textbooks of Psychology, usually written by Doctors Dryasdust; but Professor Woodworth's Psychology merits such terms of praise. It likewise exhibits a rich flow of common-sense, psychological wisdom, another most unusual professional product.

Professor Woodworth refuses to belong to any "school" of Psychology—behavioristic, physiological, introspective, or what not. He is an unscrupulous eclectic among all methods that will give more facts about the workings of the mind. His definition of Psychology as "the science of the conscious and near-conscious activities of living individuals" (p. 17) is sufficiently broad to include all approaches. From a scientific standpoint the "Law of Combination," proposed as a solution of the hoary problem of Association, is its most significant contribution. To the layman the chapter on Imagination will perhaps be most appealing, though none of the chapters are lacking in interest.

Still it is a disappointing book in many ways, especially when compared with the author's *Dynamic Psychology* (1917), a classic described by Prof. Coe as being well out beyond the front line trenches of anything in Psychology written heretofore. The revolutionary doctrine there espoused, that almost any "mechanism may become a drive," is here carefully shunned (because, Dr. Woodworth informs me, acceptable scientific data for its confirmation is not yet available). He departs from the orthodox view of instinct and emotion only in postulating the possible existence of native likes and dislikes not based upon instinctive needs and cravings (p. 184). This section of the book, treating of instinct, emotion and feeling, is by far the most unsatisfactory. Professor Woodworth is, apparently, a victim of the common tendency to hypostatize the instincts. He, so to speak, digs an abstraction and falls into it. A perfect specimen is found on page 137, "Life is a great masquerade of the instincts, and it is not only entertaining to unmask them, but illuminating as well."

A certain desultoriness of treatment results from dealing with a Psychology of the new dynamic regime in categories developed under an old structuralism—sensation, attention, reason, will, etc.

Pedagogically, while marking a great advance, the book is still upon the Herbartian level—a point of contact is always established and interest is maintained, but the selection and arrangement of topics is made from the standpoint of the scientist rather than of the college student. The problem-project method has not infected this field.

In short, *the* textbook of Psychology has still to be written; but, in the interim, Woodworth's will serve as an excellent regent. It may be recommended unhesitatingly as the best book now available—being adapted on the whole to the average "IQ," written in an engaging style, scientifically cautious, and provided with especially helpful exercises. Whether one will learn more about scientific "prediction and control" of human behavior by careful study of this text or by brooding over a George Eliot novel is an open question, but irrelevant here.

J. O. Chassell.

Book Notes

NEW CHURCHES FOR OLD, John Haynes Holmes. (Dodd, Mead & Co). A strong statement of the failure of the old type of church, because of the characteristics of unreality, denominationalism, Bibliolatry, dogmatism and intolerance. Dr. Holmes finds the basis of the religion for our day in the social consciousness and passion in which the divine life moves in all human love. He believes that a truly democratic life in the state and a democratic church can find common ways of working, and he sees the demonstration of better ways, and the only present way out for the churches in the community organization.

WEEK-DAY RELIGIOUS EDUCATION, edited by Henry F. Cope. (Doran, \$2). This is the volume, compiled by the aid of the Committee on Social and Religious Surveys, comprising all the material gathered for the recent conference on Week-day Religious Education, together with the Survey, charts, preliminary papers and a summary of the discussion. There is thus made available, in convenient and permanent form this first thorough survey and study of this new type of religious-educational activity.

MOTIVES AND EXPRESSION IN RELIGIOUS EDUCATION, Charles S. Ikenberry. (George H. Doran Co., New York, 1922, \$2.00.) (S.3.) A very useful collection of methods

of handwork and of suggestions for play as a means of religious expression. Preceded by a discussion of the principles of motivation. A section on "Expression through Social Service" is not so satisfactory, while the hymns suggested for children, well they must have been selected in a hurry, about as the average superintendent picks out hymns.

EDUCATIONAL PRINCIPLES AND MISSIONARY METHODS, *Roland Allen*. (Robert Scott, London, 1919.) (F.O.) A re-statement in very attractive form of the general principles of pedagogy with an application to the work of the mission field. This should serve as an approach to the study of religious education.

CHURCH SCHOOL ADMINISTRATION, *E. Morris Fergusson*. (Fleming H. Revell Co., New York, 1922, \$1.75.) (S.3.) A brief modern survey of the organization of a practical type of school. A very useful handbook for officers' classes.

JUNIOR DEPARTMENT ORGANIZATION AND ADMINISTRATION, *Ida M. Koontz*. (Otterbein Press, Dayton, 1922.) (S.3-4.) Another text book in the series of the Standard Course of Teacher Training, being third year specialization series. Ten lessons give brief practical directions for the junior department.

TEACHING THE TEACHER, *Boyd, Machen, Athearn and Robinson*. (Westminster Press, Philadelphia, 1921.) (S.7-1.) Four sections, one each to old Testament, New Testament, "Study of the Mind," Sunday School Organization. As a first book in teacher training it would be useful for those who have had no previous work.

STORIES FOR SPECIAL DAYS IN THE CHURCH SCHOOL, *Margaret W. Eggleston*. (George H. Doran Company, New York, 1922, \$1.25.) (S. 3.) Mrs. Eggleston again makes a valuable contribution by a collection of stories based upon holidays and church festivals.

THE PSYCHOLOGY OF EARLY ADOLESCENCE, *E. Leigh Mudge*. (Methodist Book Concern, New York, 1922, 60c.) (S. 7-1.) It is a little difficult to think of dealing with the psychology of early adolescence in one of the brief text books of the new Teacher Training Specialization Course, but Professor Mudge has successfully presented a brief survey of the general findings and studies in this field and has packed in this little text a large amount of valuable material, including practical suggestions to teachers.

CITIZEN, JR., *Clara Ewing Espey*. (Abingdon Press, New York, 1922.) (S. 9-7.) One of the Abingdon text books in religious education with thirty-two lessons designed for the first year junior high school. The advantage of this course is that it actually deals with the life we are now living and it leads to helpful ideals and practice in community living.

THE SPREAD OF CHRISTIANITY, *Paul Hutchinson*. (Abingdon Press, New York, 1922, \$1.50. (S. 9-12.) Thirty-two lessons on the development of the Christian church and the spread of its missionary movement. Suitable for use in week-day schools with high school students. The material is interesting in form.

JESUS' IDEALS OF LIVING, *G. Walter Fiske*. (Abingdon Press, New York, 1922, \$1.50.) (S. 9-10.) Another text book suitable for week-day schools. Thirty-two lessons on the ideals and teachings of Jesus, especially with reference to the problems and ideals of the high school age.

THE CHILDREN'S BIBLE, translated and arranged by *Henry A. Sherman and Charles F. Kent*. (Charles Scribner's Sons, New York, 1922.) (A. 8.) The first step to interesting children in the Bible is to make the book available to them, as it is not at present in its traditional typography and format. But here we have the best and the suitable passages of the Bible, all that any child would need, set into form of a modern book with beautiful type and most attractive pictures. One would need only to put this book on the table in the living room and leave the rest to the children. But the selections and arrangement are such that it will not only be used as a reading book for children but by parents who wish to read the Bible aloud to children.

EVERYDAY LESSONS TO CHILDREN, Teachers' Manual; THE STAR IN THE EAST; THE BOW IN THE CLOUD, *Clara Belle Baker*. (Abingdon Press, New York, 1922.) These are the primary lessons for week-day schools in two volumes, with the teacher's manual for both volumes bound together.

SUGGESTIONS FOR A SYLLABUS IN RELIGIOUS TEACHING, *G. B. Ayre*. (Student Christian Movement, London, 1922.) (S. 9-4.) While this book is designed for English schools the arrangement and treatment of the material will be found quite suggestive for all who are making independent studies of the biblical curriculum. The material is arranged for seven years of elementary school work.

CHILD VERSUS PARENT, *Stephen S. Wise*. (Macmillan Company, New York, 1922.) Rabbi Wise faces some of the outstanding problems in the modern home in optimistic spirit and recognizes the danger, especially those that seem to be connected with family life in the city, and in these brief chapters makes constructive suggestions.

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